The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 29 SEPTEMBER, 1915. NUMBER 2.

EDUCATED WOMANHOOD--UNWITHHOLDING CONSECRATION.

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WOMANHOOD in itself is a noble subject, for there is no rank in life more beautiful than true womanhood.

"A woman's rank
Lies in the fulness of her womanhood,
Therein alone she's royal."

Educated womanhood, if the education be properly used, just multiplies the power of womanhood so much as the education is worth. If, then, educated womanhood be wholly consecrated to the service of God such a power for good results as can be equalled by nothing else on earth, except it be educated manhood consecrated to the same noble purpose.

There is an old and oft-repeated saying, "The hand that rocks the cradle is the hand that moves the world." History is full of biographies of men who have risen to great prominence and attribute all their success to their mothers. They have either inherited, like Robert Burns, the talent for success, or, like Benjamin West, have had so much encouragement and instruction as to develop the talent for art, invention, science, or whatever it may be. John Ruskin whose writings are considered the most elegant English of the nineteenth century said that whatever success he had in the use of English was due to a habit his mother required of him to commit daily long chapters from the Bible. If mothers can so inspire their sons, how much they may accomplish themselves!

It has also been said that "No nation rises higher than its women." This implies that women have the more delicately adjusted nature, a loftier sense of morality, a more tender conscience. As evidence of this the public always condemns vice in a woman more bitterly than in a man. Whatever may be the weakness in her nature or the power and fascination of her tempter, her fall is more disgraceful in the eyes of the world than the same conduct in a man. While we may deplore the injustice of such condemnation yet there is cause for pride, too, that sentiment places so high an estimate on womanhood. So long as such a standard exists it should be upheld by Christian women.

Today there is no more popular subject under discussion than that of woman suffrage. This question has already been favorably settled in so many states that doubtless equal franchise will soon become national. However much the denial of this right may be deplored, woman has rights that none can deny. It is hers to be admired, to be courteously treated, to be sheltered and protected. There are yet many Sir Galahads to be met on the street car, at the railroad station, in the home, on the sinking steamer, whose watchword is "Women First." Merely by virtue of her womanhood she has these rights and many more. Hers is the right to soothe the crying child, to bathe the aching head, to kiss the baby's bumps away, to make the home, to inspire the husband, and to rear the children. It is the right —if she be worthy of it—of every wife to have said of her as Shakespeare has it:

"She is mine own;
And I am rich in having such a jewel,
As twenty seas, if all their sands were pearl,
The water nectar, and the rocks pure gold."

True womanhood is found in the lowliest cottage as well as in the palace and on the throne. Many women who have never been inside college walls nor travelled beyond their narrow horizon are living up to the standard. They are keeping themselves pure and true; they are maintaining homes that are clean and wholesome; they are encouraging their husbands to noble living, and rearing sons and daughters to fill positions of trust and importance.

"Nothing lovelier can be found
In woman than to study household good,
And good works in her husband to promote."

Every girl born into this world with pure blood in her veins and the environment of a Christian neighborhood in this free America has the opportunity, if she has the ambition, to become such a woman.

"Woman may err; woman may give her mind
To evil thoughts and lose her pure estate;
But for one woman who affronts her kind
By wicked passions and remorseless hate
A thousand make amends in age and youth
By heavenly pity, by sweet sympathy,
By patient kindness, by enduring truth,
By love, supremest in adversity."

Thousands of such women living in obscurity, unknown outside of their humble homes, are making the world sweeter and purer by their silent influence.

"They the royal-hearted are
Who nobly love the noblest, yet have grace,
For needy, suffering lives in lowliest place,
Carrying a choicer sunlight in their smile
The heavenliest ray that pitieth the vile."

EDUCATED WOMANHOOD.

True womanhood broadened and deepened by all that education can give makes a life just so much more beautiful and powerful. Education is not a pouring-in process, not a cramming with knowledge; it is what the word itself means—a leading out of. As Browning says:

"Truth is within ourselves it takes no rise
From outward things * * *
And to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape."

If, then, it is within, what a pity it would be not to provide the touch to break the film whereby the inward truth may find contact with the world outside. Very often by this means some latent talent is discovered and the youth is given opportunity to develop it to the utmost.

By education we mean, of course, all-around education, body, mind, and soul. As the eyes of the fish in Mammouth Cave are said to have atrophied by generations of disuse, so every particle of our bodies, as well as our minds and souls, needs constant exercise in order to be of the most use. In this wonderful age of progress and invention there is no limit to the range of study and research to which women have access. There is history, the achievements of men and women and nations of past ages. There are the languages and literature of all nations. There is natural history with the marvels of bird and insect life. There is science, most wonderful and far-reaching. There are discoveries and inventions, new uses for the forces that have begun to annihilate time and space—all these in addition to the fine arts and "humanities" that interested scholars in past ages. Study and travel are useful and desirable, but a girl's best training is not gained in the college nor the world. It is found in the home where the mother's is the guiding hand, the father's the encouraging tone. Here she has her lessons in loving obedience—without which one is unable to rule—in patient serving, in self-control, in quiet ministrations to the weak and infirm, in forbearance with the faults of others, in the performance of homely household duties.

CONSECRATION.

But what is all, or any, of this worth if not consecrated to the worship of God? The body is only the casket which holds the immortal soul—the soul which once breathed into man by the breath of God Himself can never perish. "What doth it profit a man if he gain the whole world and lose his own soul?" What is sadder than to see a lovely girl educated up to the highest degree of efficiency but as ignorant as the proverbial Hottentot of the interests of her soul? Many noble things are put to base uses, but nothing is more incongruous than the human soul with its infinite possibilities, in the face of the promise, "Greater things than these shall ye do" debasing itself to supreme indifference to all but the things of time and sense. They who have left faith out of their lives have missed the best life has to give. There are beautiful things in life open to the senses, and the intellect finds intense pleasure in solving hard problems; but faith finds joy and peace which the intellect never knows. Some one has said, "The unconscious processes of the body are only doing their best when they feel the throb of a great faith, a great hope, love and courage." Faith in God implies consecration. There can scarcely be implicit confidence without real consecration.

Prof. Palmer in the beautiful biography of his wife, Alice Freeman Palmer, says, "Civilization rests upon dedicated lives, lives which acknowledge obligation, not to themselves, or to other single persons, but to the community, to science, to art, to a cause." In this case the cause is Christ's own, and his blessing is sure to rest on those who dedicate themselves to His service. There is no limit to the possibilities open to educated, consecrated womanhood. They have only to will to use all their talents and accomplishments for God's glory and all things are theirs. They have the life more abundant which Christ came to give and they are able by personal contact to give out of this life to their less favored brothers and sisters.

There is constant, urgent need of the educated, consecrated woman everywhere. She is needed in every home, in every church, in every community, every club, every organization, every school. Such women are needed to be leaders of Christian work. They do not need to give up the vocation to which they seem to have been called. They may live in their own homes and minister to those who are dependent upon them. They may be wives, mothers, teachers, professional or business women, housekeepers or home-makers. But if they are truly consecrated to God's service and have an all-consuming love for Him and their fellowmen they will find time and ample opportunity to use talents. Most of our church workers are the busiest women in their homes and professions. Ofttimes it is the deep interest in their vocational labor that stirs them to such activity in church work. If they are alive with zeal and thoroughly consecrated they will find time and opportunities for service.

Such women are needed in all the organizations of the church. The Sabbath School needs teachers who are well-grounded in God's word, who are so broad-minded as to command the respect of the children and the young people who have well-trained teachers in the secular schools. They are needed in the prayer meetings to help the pastor show the beauty and attractiveness of Bible study. They are needed in the missionary societies to bring the needs of Christless nations to the less-enlightened members. They are needed in the Ladies' Aid to remove their opprobrious reputation for gossip. The boards of the church need such women, women who have had college training, who have mastered hard subjects, who have a wide range of knowledge. President King says, "A man's world is no greater than the number of objects which he can attend with interest." Women on the boards need to be capable of attending to many objects—all indeed that are in the field of the church. Such women should be those who have conquered themselves, who are charitable, ready to believe the best and to deny the worst they hear of others, well-grounded in the faith, with unwavering confidence in God and His Word. They have to deal with other women, they have to plan large duties, they must know something of all the nations in the world, they must have ability to use finances with the best possible results. All the education which college, travel, home, and church can give them is none too much for the consecrated women who plan the church's work.

Such women are needed, too, in the Young Women's Christian Association to uphold the standard of the cross. Too much stress is laid upon the social and ethical work of the Association and too little upon the things that concern the young woman's eternal welfare. There is a wide field "white already for harvest" open today where they may do untold good in saving younger sisters from sin and infamy. The young girl who goes out from the shelter of mother and home to earn her own living in the cold, heartless world needs the love, the strength, the power, and the faith that may come to her through contact with the really consecrated, educated woman.

Such women are needed in the settlement work. In this land of many races there are whole tenements full of families who are ignorant of the plainest principles of sanitary housekeeping and hygienic cooking. They need tactful instruction in these things in order to raise their families to loftier moral ideals and fit them for better things. Anyone who can go into such a family and give a few tactful lessons in scrubbing and cooking, making and mending, and at the same time show the mothers the love of Christ has done such a work for the Master as will tell in future ages.

Educated Christian women are needed to carry the gospel into the slums where the only religion is a superstitious dread of future suffering, into the frontier where men and women are so busy with the soil or the mines as to neglect their souls' interests, into the heart of heathenism where men and women bow down to stocks and stones.

One of the newest organizations within the church might be termed the censor board. It consists of only a few men and women whose duty it is to oversee and manage all other organizations. For such a board it is necessary that all the members be more than ordinarily well educated, thoroughly consecrated to the service of Christ. They have it in their power to organize such classes and societies as the church may need, to make such plans as will be for the best good of the whole congregation, to prevent one organization from crowding another out and to prevent the existence of those for which there is no need. By their superior knowledge and careful, prayerful management they can use to the best advantage all the talent and the skill in the church. They are ever on the watch for those who will fit best into vacant positions. It is only in congregations where men and women made fit by special preparation and consecration are to be found that such a board is possible.

My dear sisters in Christ, to whom has been given the advantage of education, there is absolutely no earthly limit to the good you can do if you will dedicate your lives to Christ's service. You are needed in the heart of Africa, in the young republic of China, in darkest India, in priest-ridden South America—every place where God is not worshipped. But do not be afraid lest the Master send you where you do not want to be sent, if you say to Him, "I will go where you want me to go, dear Lord." He wants your service, but He wants some of you in this Christian country, He wants you in the home, in the school, in the store, in the office, in the hospital by the sick bed.

President King of Oberlin College has written, "Consecration to the will of God means the willing obedience to the laws of our nature, recognized as from God—the subordination of the lower to the higher—self-control. It means devotion to the work given us to do. It means yielding to the supreme association with the loving God, and hence love for men. A self-sacrificing or self-giving love, thus, is for Christ, the whole."

Sacrifice therefore is necessary to whole-hearted consecration and loving service. There is no life fit to be blessed of God that has not in it some sacrifice. We may be called upon to give up our dearest hopes, to yield the personal trait or feature which is our special pride, to pour out our heart's blood, or our sacrifice may be in the enduring of some trifling, petty worries or slights that do not seem to count for any good. God knows that constant pin-prickings are harder to endure than an occasional surgical operation and He joyfully accepts the willing enduring of little annoyances as one great sacrifice. "Be sure he will not fail in sacrifice who loves the Lord; his conscience will be tender that is bathed in love, and no one can know deep mysteries who does not love."

Let us then encourage young women to take all the education, in all lines, that they can acquire. Let us train them to love God and to give their best efforts to His service. May they learn that love to God and loving sacrifice are more acceptable to God than earth's greatest treasures of gold and gems! May they learn the value of true womanliness which implies the best of love and sacrifice. Teach them these lines that have been repeated so often as to have become trite:

"Be a woman 'on to duty,'
  Raise the world from all that's low;
Place high in the social heaven
  Virtue's fair and radiant bow:
Lend thy influence to each effort
  That shall raise our nature human;
Be not fashion's gilded lady—
  Be a brave, whole-souled, true woman!"

"THE CLAIMS OF SUFFERING."

To the Young Women of the United Presbyterian Church.

By Marym.

On the shady veranda of a house in a Philadelphia suburb, three women were talking. Two were but lately come from India—one with a crown of gray hair and a face beautiful in its peace; the second, younger, with eyes of intense life looking out from a storm-beaten face. The hostess was a member of one of Philadelphia's largest churches and a zealous missionary worker. "Tell me," she asked, "why is the call from the fields for doctors so insistent?" The two missionaries looked at each other, a long sad look. And then the older one spoke with a sigh, "Because the need for doctors is everywhere—endless. We get bolts and bars instead of welcome many times, but a medical worker finds ever an open door. We live many miles apart. We will each tell you a story. May be they will help you to see why every station appeals for doctors." And these are the stories told:

I.

The Mission House lay in the white glare of noon—June noon. The red brick walls seemed to glow with heat. The palms on the deep veranda rustled and crackled at every touch like dead leaves. In front stretched the garden, faded and withered. It was that hardest season when all life drooped, waiting for the break of the monsoon. A lazy hum of voices rose from the servants' quarters. On the veranda a coolie sat, pulling at a punkha cord, half asleep, as his body rocked to and fro with the steady swing of the heavy fan. In the room beyond an ayah was putting the Sahib's baby to sleep, humming softly:

"The bulbul calls in the great neem tree;
    Hush, Baby, Hush.
The parrot screams as he circles and wheels;
    Sleep, Baby o' Mine."

Mem Sahiba Bond pushed aside the wet mat of padded rushes that hung before the door, and came out to the porch edge, her eyes searching the long road from the city. Mr. Bond was late, and she was a little anxious because of the persistent attacks of malaria from which he had been suffering.

As she stood, forgetful of the heat, below her a slim kariat slid its lazy length out into the shade of the pillar and lay motionless on the stone parapet. Even at her startled recoil, it made no movement other than to fix its wicked eyes on her in an insolent stare.

Mem Sahiba leaned nearer. "Oh, snake in the wall, you're a foolish fellow—what makes you feel so safe? I shall call the Mali, and you'll no longer be Lord of the Gardens where tired men would lie''—she broke off, shivering, for the snake had lifted its head, listened for a breathless second, then slipped to the ground and glided away with amazing quickness. The woman sighed, ''I boasted too soon, oh snake in the grass, how I hate you! I know you were but hearing some sound in the yard, and are off on a hunt for your supper, but you seem so to *understand!* Small wonder the land is full of shrines built to you!''

She had been so intent on the kariat, she had not noticed the approaching gari until now it turned into the Compound. Quickly she turned to the steps for the Sahib was driving altogether too fast in such heat unless need were urgent. Tossing the reins to the syce, the man was down before the horse stopped. ''Bring him round again, Samleh, in twenty minutes.'' ''Surely, Bruce, not out into this heat again?'' ''I must, Eleanor, plague has broken out among the Christians beyond the Ravi.'' ''But this heat is too awful, and you scarce over the fever, and it's *plague*. What can you do? You aren't a doctor.'' ''No doctor! that's what hurts! Not one near enough to call. I must hurry. Get me hot tea while I change clothes.''

Mrs. Bond was a young woman, slender and graceful as a girl. She looked a dainty, winsome child one must shield from all harm, but the spirit that looked out from her clear eyes was the soul of her Scotch ancestors—strong and steady.

Without further protest, she brought her husband's lunch, gathered together what remedies were available, bravely bade him good-bye and watched him drive away through the quivering heat, to the work he knew not how to do but dared not leave untried. Often of late she had been afraid, desperately afraid, not for herself, but for her husband. His white drawn face showed so plainly the strain of overwork. ''Keep him, oh heavenly Father, keep him safe,'' she prayed, ''and bring him home to baby and to me.''

Resolutely she set herself to the task of auditing the station books and making up a quarterly report, her mind straying to plans for hill-going. The baby was drooping like a flower in the cruel heat and it was safe no longer to keep her on the plains. ''Ten, fifteen, twenty-two'' went the counting. ''I must run over those proof-sheets of Assembly Minutes. Twenty-two, twenty-seven, thirty-one, thirty-nine—and sort out the books Padri Fozl wants to borrow; thirty-nine, forty-five, forty-six—Karim must have some new warm blankets; forty-six, fifty, fifty— and I must call on Sona.'' Here the Mem Sahiba ceased counting altogether, lost in happy thought of this dear native friend.

Sona (Gold) was the child-wife of a wealthy nobleman in the city nearby. He was a dignified, rather taciturn man feared by all except this wee wife who cajoled and wheedled him into granting her every whim. She had come from the far South months before, a lonely homesick child, distrusting the other women in her husband's big household. Once when she had been taken out ''to eat the air,'' she had seen as she peered through the wooden slats of the lattice-blind in the tightly closed carriage, the huge sign, ''American Mission'' over the gateway of the Mission Compound. In her southern home, English church missionaries had been welcome visitors, and now she set her heart on gaining permission to go to the mission. But for once her husband stood firm in his refusal—no amount of coaxing could win the coveted permission. And then one day one of the women, Soondri, became ill, and the usual charms proving ineffectual, a native doctor was called. Sona knew well what frightful things were done in the name of medicine by these unlearned *hakims,* and though she hid, cowering in a far room and covered her head with her chadar, she could still hear Soondri's moans and shrieks and prayers for relief. "If the mission doctor lady could only come," thought Sona, and braved telling again of the marvellous cures the mission people could perform; how "pain flew away at the sight of their white faces," and of the doctors "whose fingers were as the fingers of a God for skill." The man was not cruel at heart and though reluctant, gave his consent and sent to the mission.

Mrs. Bond's heart sank at the servant's message, "Would the doctor please come?" So long had she prayed for entrance into that great household, and now the door stood open to a doctor —and no doctor was there to go! Would they let her in? With a swift prayer for guidance she made her decision and followed the servant.

Once inside the women's quarters, she had known what to do. The illness was not serious; only appalling ignorance made it so. Banishing the doctor and all his hateful knives and nostrums, she had soon brought complete relief to Soondri. When she told them she was no doctor, they scarcely believed, and try as she would, she never succeeded in making them understand she would be helpless in severe illness. "The Mem Sahiba will come again when there is need," they would say, and nod assurance at each other in calm content. Yes, she would go, of course, she would go, but if real need came—what then?

From that time she had gone regularly to visit them and grown to love them all, but Sona chiefly. Capricious, flower-like, golden-hearted, she was the darling of the household, and the warm friend of Mrs. Bond. She alone of them all seemed interested in the Great Physician and listened eagerly, though the elder women scolded, and her husband's face darkened in a surly frown when they told him of Sona reading in the white men's Holy Book.

In the midst of her musing, the same messenger who had called her weeks before came hurriedly. "Salaam, come, Mem Sahiba. It is Sona. She says 'hurry.'" "Ill?" "Yes, she says, 'bring much medicine.'" What should she do? It might be any one of the terrible tropical diseases so malignant; what could she do? But even while she questioned, she was putting on walking-boots and pith sun hat for her walk to the city.

Late that night, Padri Bond drove in from his hard day across the river, to find the house strangely hushed and dark, and the servants whispering excitedly together around their evening meal-fires. Hunting in haste from room to room, he came at last to the inner one, and found his wife huddled on the bare charpai, while over her the ayah crooned and comforted.

Bit by bit he gathered the story of the afternoon: how she had gone to Sona through the hot streets, and found her in sore need—need that only a doctor could supply; the women's glad welcome and their sure belief all would be well; then the cruel realization she could not give help; the coming of the native doctor; Sona's screams until the room rang like a torture-chamber; the doctor's fatal mistake, and Sona's quick slipping away into death. But worse than all was the end of the day. The family had not expected death, and as they watched its sure approach, they went mad with fear and anger. Back came all the old caste pride and superstition, and hatred for the outsider. And the storm hurled itself at Mrs. Bond and broke over her defenceless head in waves of scorn and abuse and threat. Forgetful of Sona, they raged round her with curses unthinkable until, not quite knowing how, she found herself outside, the door barred and locked. And as she stood and looked at it before turning toward home, she knew it was barred and locked against her forever. "And, oh Bruce, tomorrow morning I shall watch that pitiful procession as it passes to the burial grounds with little Sona's tortured body, and how can I bear it not to know she herself is safe? I couldn't talk to her, oh, they did such awful things to her! Her tiny fingers clutched me; I shall feel them always and I'll see forever that great silent door behind which sit Soondri and the others, without help. Oh, why, haven't we a doctor here?"

II.

The low compound wall enclosed a rectangle of mission-owned land. From the front entrance of the college building one could overlook the wide cool stretches of the city Botanical Gardens. Behind rose the terraces of Little Mountain. Every visitor exclaimed over the beauty of the location, yet to the Robertsons (resident missionaries) its chief beauty lay in its nearness to the native city. All day long a stream of people eddied pass their very door. The dufter entrance opened but a few feet from the street and was always hospitably open. A well-worn path led from dufter to college and boarding hall. Mr. Robertson knew his men, and encouraged them to come to him in every perplexity.

Mrs. Robertson knew them too. Through their acquaintance she had gained access to many women shut in and lonely in their great grim city homes.

One of the brightest of the college teachers one day asked for an interview. "I am anxious my wife should be taught, but she is not interested. She does not care to have you come to my house, yet is curious as to yours—may I bring her?" That was the beginning of one of the richest friendships Mrs. Robertson had known in India.

Rani, the wife, proved not at all the common type of uneducated native woman, neither small, coaxing, frivolous as a kitten, nor fat, lazy, and sullenly indifferent. She was, instead, an attractive woman in her early thirties, tall, dignified, with a quick intelligence and a quaint humor that made speech with her a joy. Proud of her race, proud of her family, proud of her religion, she was content. "Why should I learn the white man's way?"

Mrs. Robertson had the rare gift of friendship, and set herself to win the love and confidence of this woman, so well worth winning. Progress was slow at first, but love prevailed, and before the summer months had come when Mem Sahiba must go to the hills to oversee the Invalids' Home for the hot season, Rani was won, won to fast friendship and a willingness to listen to the story of the Great Friend.

Then just when the visits counted for most, came an interruption. Two of the missionaries were ill, and the Hill Home must be opened earlier than planned. "Must I leave Rani now?" Orders were imperative. "Is there no one else to go?" "No one else, my friend."

In the rush of sorting and packing and buying—all the necessary bustle and commotion of a hurried hill-going, Mrs. Robertson made a trip into the city to see Rani, but found her gone, attending wedding festivities so dear to every native heart.

Mrs. Robertson's departure would leave Miss Baird the only woman missionary in the city. Although Mem Sahiba knew well how busy the days would be for the solitary worker, she ventured a plea for Rani. "You'll go to see her?" "I'll try, but I cannot promise," was the answer.

So to the hills went Mrs. Robertson, to weeks filled with many duties, caring not only for those sick in body, but for those, infinitily more to be pitied, sick in spirit. One by one, sad weary people were brought up to the "Heights," and coaxed back to life and energy and joy. And when they left for work again they went with a blessing on their lips for the wonder lady who had cheered them through one more hard fight.

Often, as they gazed out over the far below level plain where their work waited, they would say to each other, "Hear it calling? Just come, come, come." And as soon as the doctor would permit they turned glad faces homeward.

The long summer dragged by with an unusual amount of illness, and so it happened that October was nearly upon them before Mrs. Robertson could close the Home. As the long-limbed tonga horses carried them swiftly round the dizzy curves of the mountain road, to the monotonous clicking of the tonga bolts, Mem Sahiba's heart sang, "Coming, Coming, Coming;" and in happy anticipation she thought of the work awaiting her among the shy, soft-tongued women to whom she was the only link with the world outside their fast closed lattices. Especially yearning was her thought for Rani—so stately and aloof to a stranger, so unutterably dear and winsome to a friend! Would the time be long before she knew and acknowledged her Elder Brother?

Late in the evening, the tonga driver drew rein before the mission door with a loud *whoa-la!* How good it was to see the place spring into life and action! How good the welcoming voices, cheery lights, and the faithful servants salaaming in the background! To be home again was rest.

Over the belated supper, she plied the Sahib with questions. At the mention of Rani, his face looked grave as he said, "She isn't well; she sent for you twice today." "Sent for me twice? I fear it is serious. I must go first thing in the morning."

But in the early hours next day, before the tired household was astir, a message was brought to the Sahib. Over again, and yet again Mrs. Robertson read the words, "Oh Sahib, my friend! Death hath forgotten to be kind, and the night brought Rani sleep," before the meaning grew clear—*Rani was gone,* gone forever from the reach of friendly hand or voice. Her haste to get to the house, to show her love and sympathy, to stay with the women while the men were gone on the awful journey to the burning-ghat, was rudely checked. "The Master said, 'The Mem Sahiba may not come—she is too late."

Later, Mr. Robertson heard from the husband the story of Rani's death. Just another case of the needless slaughter of brave women, due to their woeful ignorance. Padri ventured the reproach, "Why did you not call the English

Civil Surgeon? You could pay." Shaking his head, the man gave the same nation-wide, nation-old, nation-defended unanswerable reason, "We do not bring strange men into our homes. This you know, Padri Ji. A mission doctor, Miss Sahiba, could have saved Rani, but there was none to call, and the Mem Sahiba came too late. Rani kept calling for Mem Sahiba. The agony was great, oh yes, but the fear was greater. She kept lamenting she must fare forth friendless, alone. Maybe you will know what she meant by so grieving over some Friend Mem Sahiba had promised. I know not. For me it is all dark."

In the dusk of the evening, Mem Sahiba saw Rani's husband, Lala Pershad, pass the house, the hand of his little boy tightly clasped in his. Softly she called to him, hoping in some way to speak a word of comfort. But gone was the courteous, kindly gentleman she had known, and in his place a grim hostile man whose eyes gleamed with anger and bitter sorrow and a desire to hurt. What had been said to him, what had happened, she was never to know, but the answer he made to her faltered words of sympathy she will never forget.

"Don't talk to me—you, who won Rani away from the hearts of her people; you, who taught her discontent with the faith of her fathers! Don't talk to me of comfort—there is no comfort. She has gone out into the great Blackness. Never again shall we see her—I and her motherless boy. Comfort? There is none anywhere: None in my father's religion; we go as loose leaves one by one into the western Darkness. Certainly no comfort in yours—you and your Christ! For if my boy and I should find this faraway heaven, she won't be there; she went away mourning because she couldn't find the way alone, *and you were too late."*

Night fell, and the great mission house lay in darkness. Servants slipped noiselessly through the lower halls, speaking in awed whispers of what the ayah told them she had seen upstairs—a strong man bowed in agonizing prayer, while on the bed his wife lay, sobbing, sobbing, refusing to be comforted.

THE AMERICAN BIBLE SOCIETY.

CENTENNIAL YEAR (1916).

By Rev. William Ingram Haven, D. D., Corresponding Secretary.

Written for the Women's Missionary Magazine.

"CHRISTMAS comes but once a year" and centennials once in a century. With this sure basis of reckoning, I trust we may count on unusual amount of friendly interest in the announcement which is now being widely made, that the American Bible Society is soon to celebrate its one hundredth anniversary.

We are just entering on the hundredth year and on May 8th to 11th, 1916, the great feast of commemoration will be held. And, what will it consist in? Perhaps no one can say exactly, for there is yet a year and who knows what a day—much more a year may bring forth. Who would have suspected the dark secrets of the present year of terror! God grant the next may be a year when peace spreads her mantle over the earth and that we may be enabled in happier times to commemorate the founding of this great Missionary Institution. Yet, we remember that the British and Foreign Bible Society was founded under the very shadow of the Napoleonic wars, and our own when the calamities were but a little more than over-passed. God moves in a mysterious way when He would found a great Institution or move His people to do so.

We have begun the preparation for our centennial definitely by setting aside one of the Secretaries of the Society, the Reverend Doctor Henry Otis Dwight to write its history, the Story of One Hundred Years. In due time this will be published and the first thing we have to ask of our friends is, that they will purchase it and read it and if they will subscribe for it in advance that they may be prepared adequately to understand and make mention of the Divine mercies during this Bible Century.

We have heard of the age of steel, the age of electricity, the age of inventions. The past century has been the age when the Bible came into its own in peculiar ways. The story of what has been done by this Society, a report of progress, will be the beginning of a new period of greater triumph still. It is also proposed that we shall endeavor to secure a recognition of this historic event by all the evangelical churches in the land and if possible by the Sunday Schools and by all the interests which acknowledge the Book of books. For this purpose there will be special meetings organized in various parts of the country; doubtless one in New York where the Society was organized in the Old Reformed Dutch Church on Old Garden Street and where for years afterwards the Annual Meeting was a day of days when sometimes the Mayor and Governor and the Dignitaries of Church and State marched in procession to offer thanks to God for the past year and to gird themselves for the next year. What a sight it would be if in New York and other great cities there might be some public demonstration adequate to the significance of this event.

Passing over many things our readers will be interested in one or two points where the Bible Society history touches the work of your own missionaries. In India the missionaries of the United Presbyterian Church have borne a full and honorable part in the evangelization of that great land. It probably is not widely known that the American Bible Society has co-operated with the missionaries in India since the year 1820. It has never established an Agency in India as it has in China and in Japan and in Korea and other Eastern lands because of the extensive and valuable work of the British and Foreign Bible Society in that land, but it has expended $250,000 in assisting the missionaries in the translation, publication and circulation of the Scriptures among the Indian peoples.

In Egypt where your missionaries have rendered such distinguished service the American Bible Society has been a fellow-worker with them from the beginning. It has placed at their disposal its superb edition of the Arabic Bible. Last March when our Secretary, Dr. Haven, was visiting Egypt on his way home from the Far East, he found that the circulation had exceeded 30,000 volumes and that, in time of war. It was interesting to him to learn that there had been an advance in the circulation of the Scriptures among the Mohammedan peoples of 5000 volumes effected through cooperation with the missionaries of your Society.

EVENING WORSHIP—Isaiah 26:3.

Courtesy of American Bible Society.

THE FIELD ON THE COAST.

By Mrs. A. W. Wilson, Mt. Vernon, Wash.

Read at Spokane Convention.

THERE IS one thing of which I am very confident in this moment, and that is that this is not a body of thoughtless or frivolous women. It has taken a great purpose to bring so many people so many hundreds of miles for so few days of conference and fellowship. There is a great hope and a great expectation both of giving and receiving that which is helpful. It has been visible in the faces and audible in the voices of those whom I have met in friendly converse as well as in the earnest words of those who have addressed us. Away back in January I was certain such would be the tone of the Spokane Convention. The foreword by our President in that month's number of the Magazine breathed forth an aspiration both to give to the western women and to receive from the western women that was prophetic of earnest good-fellowship.

Let me quote a portion of that article which has given direction to my thoughts at this time. Mrs. Rankin closes her message by saying, "The West has a big story to tell. Are we interested? Are we ready to learn? Is there anything in its enthusiasm? Can we hear with patience its brushing aside of form? Is there anything we need in its virility? Has it emphasized the necessity of some old things and shown the uselessness of some new things to which we have fondly clung?"

The answer to each of these questions must be an affirmative one. We who live on the Coast cheerfully plead guilty to every soft impeachment therein stated or implied. The West is a big country and it is therefore the land of big stories, all quite true. It is a place of intense enthusiasms. The booster spirit is the first qualification for citizenship. Impatience of form and emphasis upon the facts that underlie the forms is a western characteristic. If we of the west lay a special stress upon anything it is upon the fact that our Christianity is a first consideration and our sectarianism a secondary one. And from what I have read of the experiences in such centers of United Presbyterianism as Pittsburgh and New Castle and Philadelphia, I think the western emphasis of late has had free course and been glorified in the Keystone state. You of the east are certainly apt pupils and are ready to learn.

I want to call your attention to the fact that this impatience with mere forms and emphasis upon the reality which underlies all forms is not a late development. It is part and parcel of the church history of the northwest. Our own church is no exception. Six years before the union was consumated in the Old City Hall in Pittsburgh, the congregations of our common faith in the Oregon country met in the Willamette Valley and united forces with articles of agreement which read as follows: "The basis of our union shall be the Word of God as the only rule of faith and practice and the supreme and final authority for the regulation of doctrine, worship and government; all matters of previous separation to be held as matters of private opinion and Christian forbearance." That tolerant spirit of our spiritual forbears is the ruling principle of our church life to this day. It seems to be an integral part of the country we inhabit and the air we breathe.

Now that is something which ought to be and easily can be accounted for. I believe that if the reason for this condition was thoroughly understood some of those who criticize the western churches for lack of loyalty would find their criticism unjust, and those who fail to understand the difficulties of our church work would appreciate and sympathize. Did you ever stop to think of the vast difference of motive which impelled the settlers of the eastern and the western coasts of America? The mental attitude of the pioneers has made an almost indelible impress upon the after history of both the Atlantic and the Pacific slopes. The contrast can be set forth in a single sentence. The load-stone which drew settlers to the Atlantic seaboard was the opportunity for spiritual gain; while that which influenced the settlement of the Pacific coast was material gain. Three centuries of diversified immigration have not succeeded in eradicating the impress stamped upon the Atlantic seaboard by the Puritan and the Quaker and the Huguenot. And it must not then be thought strange that three or twice three decades have not been sufficient to dethrone the materialism with which the argonauts and adventurers first of all stamped their impress upon the Pacific coast.

Oh, if only some of you, who have never lived outside the sphere of influence of long-established moral and spiritual customs, could understand how much this inheritance from the pioneers of the East has done for you, you would appreciate how much the inheritance from the pioneers of the West has done to us. Written deeper than all the documents which eminate from men is the genius of life that is written into communities by their founders. The first thought of the first settlers of the Eastland was centered on spiritual things. Columbus, in his journal, speaks of "the means to be taken for the conversion of the natives to Christianity." Parkman shows the spirit higher than the advantage or the pursuit of wealth which actuated the French discoverers. Humphrey Gilbert saying, "We are as near heaven by sea as by land" reveals the spirit of the English discoverers. "Every enterprise of the Pilgrims," says Bancroft, "began in God." Lord Baltimore had a deeply religious purpose in the founding of Maryland. Christian philanthropy was the controlling thought of Oglethorpe in the settlement of Georgia. William Penn founded Pennsylvania as a religious movement. Those Scotch and Scotch-Irish who forever fixed the site of the Jersusalem of our denomination settled in Western Pennsylvania without a thought of the riches of coal and oil that underlay her hills. Their dreams had to do, not with the wealth that was hidden beneath the sod, but with the life that is hid with Christ in God. And you are the inheritors of their spiritual ideals.

There is no such heritage of spiritual ideals in this glorious and beautiful land. The first thought of the adventurers and argonauts who carved a path across the continent was centered on material things—forests and furs and gold. And for those who came after them with the message of the Son of God there is the heritage of their material ideals stamped into the very genius of western life by the founders of empire.

The far west has therefore a battle to fight for an ideal and against a tendency which is not the portion of the far east. It is so great a thing in itself that it buries out of sight every other consideration than the great essentials of Christian faith. This heritage of materialism is so evident and so awe-inspiring that it benumbs the faith and atorphies the conscience of a majority of the Christian people who migrate from the East. The community in which I live is a representative one, and there are more people living there with lapsed memberships in eastern churches than there are with active memberships in the local churches. Not one in ten of the inhabitants of the Pacific Coast are members of its churches. Yet nine-tenths of these people came from the states beyond the Rockies and a great proportion of them were there in active membership in the churches. They have been dazzled and deadened and dulled by this intangeable but potent spirit of materialism which is our heritage from early days. That is why non-essentials are so little regarded by the western churchman. It makes Christian comity as natural to the spiritual man as breathing is to the physical man. It easily binds together in bonds of Christian love those who through the quibs and quirks of temperament cannot see eye to eye in matters of disputed doctrine. In the words of those old Oregon patriarchs who formed the first United Presbyterian Presbytery, we just naturally "hold all matters of previous separation as matters of private opinion and Christian forbearance."

Do you wonder then that the Christian worker of the West has a tendency to brush aside form and get down to substance? Are you surprised that the emphasis of the Coast should be a little different from that on the Seaboard, that we have less inclination to enquire about racial and ecclesiastical genealogy than to know about Divine adoption. I verily believe that nowhere in America are the distinctive principles of denominationalism so little preached and the doctrine of the new birth and personal redemption so thoroughly exalted as on the Pacifice Coast. And I am glad I live there, for I believe that nowhere in America is there evident greater progress towards the fullness of the Kingdom of heaven. The emphasis of the Western Church is being honored by its Christ with many a victory over evil. I have lived here twelve years. That is but a little while, I know, scarcely a mark on the calendar of the communities from which many of you come. But I have seen wonderful advances in the moral and spiritual ideals in this Westland within that period. Twelve years ago the public gambling hall was open in almost every community. In the city in which I resided there were three palaces of fortune or misfortune, each of which was vastly more magnificent and much better patronized than the Young Men's Christian Association. Today the home of the latter is of greater value than all the gambling paraphenalia in the entire state. For the public gambling place is gone, never to return. Twelve years ago the open brothel was an accepted institution in city and country town alike. Today it is a hidden and hunted thing beyond the pale of law or license. Twelve years ago every business house in the city I call home was open seven days in the week, and the Sabbath was the day of the greatest commercial profit. That also has given way to Christian sentiment. Twelve years ago the open saloon was the dominant figure in politics and the dominant feature in the landscape. I have lived here long enough to see the accursed thing receive its death blow, yes, to help deliver the thrust, for you must remember that as soon as your train surmounts the great divide it leads you through a land where *every* woman is politically the equal of *every* man. And, sisters, if God gives me twelve years more of life in this lovely land, I expect to see the beauties of its spiritual life equal the matchless beauties of its physical perfection.

COAST IMMIGRATION PROBLEMS.

By Mrs. M. E. Bryan.

Read at Spokane Convention.

THERE ARE three distinct types of immigration to the Pacific Coast, all of which deserve attention, but to only one do I wish to direct your attention in this paper. The first of these is the immigration of our own people from points farther east; the second, the immigration of Asiatics; the third, the immigration of Europeans more or less directly to the coast.

So far as the first of these classes is concerned, it is an old story, with which we have been familiar as each succeeding movement of the westward flowing tide has swept over forest and prairie and plain and mountain until it has met the eastward flowing tides of the Pacific Ocean. The pioneer in his rude cabin in the little clearing amidst the hardwood forests of Ohio and Indiana is not far different from the pioneer in his sod house on the boundless prairies of Kansas and Nebraska, or the pioneer in the mountain home or coastal forests of the far west. In the seemingly unequal struggle with nature the individual conquers or perishes, but the race always moves forward and subdues the earth. The pioneer missionary keeps pace with the movement, enduring its hardships and participating in its triumphs. The organization in our own church for caring for the so called "home missionary" work of the pioneer region has on the whole been one of the brightest chapters of its history. Pessismists may point to abandoned churches, and wasted efforts along the line of the westward march, but what army moving to victory does not leave some ruins along its track? It is the price of victory. Countless, forgotten graves of missionary saints bless the American soil from coast to coast, above which has arisen a Christian civilization, far from perfect, but the best thus far, which the race has produced. We may dismiss, therefore, the home missionary problem of the Pacific Coast so far as the ordinary westward movement of our own people is concerned, not because of its small importance, but because, on the whole it has been and is being well done.

The second immigration problem, namely, that connected with the presence or prospective entrance of Oriental races, particularly Japanese and Chinese, to which may be added the Hindus, is an important problem which we can here refer to only briefly. Frankly, our Christian friends of the east often do not understand the attitude of the Pacific Coast on this subject and often disapprove and sometimes condemn our position. Our eastern friends think they see, in the advent of pagan orientals, an opportunity to indoctrinate them with Christianity, which, upon their return to the Orient may be transmitted to their own people and thus gain a foothold in the pagan Orient. Unfortunately, the American saloon and the American railway camp are not the best channels through which to introduce the Christian religion and as a rule we give to these foreigners our worst instead of our best. Reason, experience and history alike teach us, strange as it may seem, that our chances of the conversion to Christianity, of the millions of Asiatic heathen are vastly greater through our foreign missionary work than through anything which we can do for the Orientals on our own coast. But this is not the important question nor the determining factor in the attitude of the Coast people on the admission of Orientals. No one need be told of the terrors of race problems to any civilization. We have our Southern Negro problem ever with us, the reward of our own iniquity in the past, from which we will never free ourselves, but with which we must ever struggle. The Children of Israel, due to their own stiff-necked and rebellious course, had a Philistine population mingled with them which finally wrought the ruin of their political nationality. Christian writers have written volumes in praise of the service to European and Christian civilization, of Charles Martel in turning back the tide of Mohammedanism at the price of the bloody battle at Tours. Pulpit orators have inflamed their audiences for generations to a Crusade for the expulsion of the heathen Turk from Christian Europe. Even now, the great war devastating the earth with its cruelty and its crime, is a racial war—a struggle for the solution of racial problems.

We instinctively are struggling to save ourselves and mankind from a vast and dangerous racial problem in our opposition to Oriental immigration. We honor Japan; we honor China. We wish to help their people and to be helped by their civilization. We are proud of the part America has played in the renaissance of Japan. But we know full well that our trade, our education and our religion will mean more to them and that their trade, their aestheticism and their political development will mean more to us, if we avoid a racial commingling. It would be infinitely dangerous for this coast, either in the United States or British Columbia, to have an influx of Oriental settlers; just as it would be infinitely injurious to the crowded Oriental nations, were it conceivable, if hordes of Americans or Europeans should settle in their midst.

We may, therefore, dismiss the discussion of the possibilities of Oriental immigration on this coast with the above outline of guiding principles. Our propaganda of missionary work for these people must continue to be a foreign missionary work.

The third class of immigrants to which I would call your attention are the Europeans who will come directly or nearly so to this coast. The elements of the problem are unknown but that there is a problem for which presently we must be prepared, there can be no doubt. A little while ago—before the great war turned the world upside down—it was possible to forecast with reasonable assurance the course of events on this coast so far as European immigration is concerned. No one need be told that the most important factor in recent years in the vast immigration from Europe has been the trans-atlantic steamship companies. Water transportation is always cheap and the huge modern ships are capable of carrying thousands of steerage and the lower class passengers at rates which while profitable to the steamship companies do not bear heavily upon the immigrant. In more than one country of Southern Europe, local and state authorities, for reasons best known to themselves, looked with no disfavor upon this trade. It is well known that great steamship companies like the North German Lloyd, the Hamburg-American and the like, had already been arranging for the direct carriage of immigrants to the Pacific Coast and for terminal facilities for handling the business. A little greater cost to the immigrant and a few more days in transit and the hordes lately landing on our east coast would have been diverted to the west coast through the Panama Canal. For a long, long time Atlantic points have handled this problem and its annoyances, and one can only surmise how crudely and imperfectly the new and raw cities of the western coast would have met the severe test. Our North Pacific Coast, especially Washington, is peculiar in this, that the percentage of city population is already abnormally large. This is due to the dense forests west of the Cascades and the consequent small area of agricultural land. The great industries are lumbering, fishing and commerce, and the percentage of persons engaged in agriculture is insignificant. We would then find our coast cities overcrowded with immigrants, struggling with the existing laboring class for the possible jobs, rushing out of the cities in times of activity in the leading industries and crowding back in when depression and distress would require it. The conditions of the immigrant would tend to become helpless and hopeless. The best results of immigration have ever been secured when the immigrants were widely scattered and engaged to work in isolated families where the language, habits and traditions might be absorbed and where the human relations of employer and employees can have better play. Could the immigrants be widely scattered among the horticulturists and agriculturists of California, Oregon, and Washington and become permanent employees isolated from each other as much as possible, we might hope for the best results educationally, religiously and economically. On the other hand if they are crowded into timber camps, railway camps, fish canneries, coal mines, etc., the last state of that man will be worse than the first. Many have thought that in the vast area of logged off lands in Washington and Oregon, there might be a promising basis of new settlers life. So there might be if certain conditions are met. First, the cost of the land must be very, very low. Second, it must be sold on long time at low rate. Third, the settler must be helped by organized societies with the construction of his shack and the beginning of his clearing and cultivating. Fourth, he must have the chance in nearby timber camps, saw mills, factories, quarries, farms, or gardens, to earn the greater part of his living by wage earnings. In any event, there may well be forebodings of labor troubles at the outset and perhaps for years to come.

But the war has changed the program. No one knows when it will end. No one knows the effect upon the great transportation lines; no one knows whether European nations will consent to a loss of their laborers in the years of struggle to recover from the war; no one knows what the attitude of the United States will be in its efforts to prevent the dumping of wrecks of the war upon our shores. But it is only a question of time when the coast will have its millions of immigrants, no one can doubt. So far as the education, secular and religious, is concerned, we cannot address ourselves to the problem too soon. Already the city schools are doing a great work with these people and never was the system so well adapted to meet the case as now. Economic efficiency must be the basis of the rise of this class, and the turning of the schools to the so-called "vocational" curriculum has come none too soon. Now the "light shineth in dark places" for the night school has come to stay, and the eagerness with which the foreign immigrant embraces its opportunities is gratifying in the extreme. We can give to him our language and with it our ideals. He can come to know somewhat of our history and our traditions and he may and will become a patriotic citizen. It is not so easy to reach the foreign population with our religious teachings and traditions, as it is with our public school, but the opportunity is ours and the duty is ours. I am a great believer in the efficiency of the local church, if only its people will see broadly and get out of the shell and lift up the eyes and behold the real conditions which are around them. We have already a great Scandinavian population, and true to the ideals of the fatherland, it is taking a strong stand for Christianity. Its traditional religious demonstrations are equal to the task presented to it. We have many German Russians. The outlook through the Orthodox Church is by no means so hopeful. Italians thus far are, to, too great an extent herded into camps, with little possibility of family life, or the ministrations of the Church or the school. The same thing is true of Greeks and others from Southern Europe. Definite organization of church workers who shall attack these problems should be begun at once.

A PROCESSION.

By Margaret Bell.

Read at the Spokane Convention.

WILL YOU with me look at a procession? It began last August when Miss McCracken, broken in health, boarded a home-bound steamer in the harbor at Alexandria. Notice her anxious, troubled expression. Thoughts of home and the loving care her family are waiting to give her, wouldn't cause a look like that. She's looking back at Egypt; up the Nile, where, in the city of Beni Suef, she had been able to give so much help to dear little Miss Hammond, who is bearing the burden of responsibility for two of our Mission Schools for girls. One of them is in Beni Suef and the other is in the Fayoum. She sees also the scores and hundreds of women and girls, whom, even in her two brief years of service, she has come to know and love; and so few, so pitifully few of them know of Jesus and His love.

The procession advances. A second time, we see a young woman going up the bridge of a large steamer. This time it is Miss Dickey, who reluctantly turns her face toward home and mother. But why? If one is ill and the physicians say you must come home, is it not the sensible thing to do? Yes, it is, but over in Mansura, just at this hour, is the morning recess in the Girls' School. The six native teachers go to a quiet room for the morning period of intercession. They feel their need of wisdom and the power of the Holy Spirit to lead the hundred girls in that school to Jesus Christ; yes, and send them out as lights into the blackness of Egypt's spiritual darkness. Last year two missionary ladies bowed with them in these precious times of prayer. One of them went home on regular furlough last June, and *today Miss Dickey sails from Alexandria.* Do you wonder that no words are uttered in that prayer meeting? Their longing is an echo of the cry that fills the heart of the sick missionary on the deck of the home-bound steamer, "Lord Jesus, Thou Who dost never leave nor forsake Thine own, be Thou their Companion and help."

Again the procession moves on. Only a month or two later and here is another young missionary starting home from Egypt. Miss Williams has been suffering from sciatica for nearly a year, and at last is compelled to give up and take the needed rest at home. Today is Saturday, and she must needs think of the morrow. Months ago in her Bible Class of large girls, there was a time when the Master's command "Preach the gospel" came to every heart. After much prayer they were led by the Holy Spirit to open a little Sabbath School in a neglected part of the city of Assiut. A humble Christian woman opened her house for the purpose. Into this Sabbath School were gathered the neglected children of the street. Miss Williams and her Egyptian Christian girls had the joy of seeing souls born into the Kingdom. But Egyptian girls are not safe to go about alone even when bearing the Gospel message. Every other missionary was already over-burdened with work, so what was to become of that promising Sabbath School, and those dear girls who were just beginning to taste the sweet joy of soul winning?

Dear friends, not one of these missionaries was broken down in health seeking for doors that would not open. You dear Christian women in America have prayed the doors open even in Mohammedan Egypt, but there are none to enter in and possess the land. Your school with more than one hundred girls in Mansura (a city of 40,000 people) has been without a lady missionary's care since last October. Rev. Mr. Baird is giving it such supervision as he can, in addition to his Arabic study and the care of a large Boys' School.

In the Mansura district alone, are some 350 towns and villages. In only one of these, outside of Mansura, do we have any regular work for women and girls. A number of these towns I have visited, and it is always difficult to get away from them. The women cling to you as they repeat over and over again, "Oh, do come again tomorrow and teach us. Come every day for we're longing to hear the sweet words from your Book."

Next year, God willing, you will have one unmarried lady missionary in the district above mentioned. She is to have the supervision of your Girls' School, and to help with the work among women. But what about all those village women? Let me emphasize the need and the opportunity. More than 300 towns and villages wherein the women and girls have never heard of Jesus Christ. And what is true of Mansura district is true of most of the ten mission districts of Egypt.

The men of Egypt appeal to us saying, "You know our women are ignorant like cattle. You have the message of life. We look to you to help uplift our women."

Yes, dear friends, our Egyptian friends are looking to us, and why? Because we have the message of Life. Then, all Christendom is looking to us. God's blessing has abundantly rested on what has been done. Other mission agencies, burdened with the tasks of their respective fields, expect us to move forward with our triumphant Lord in Moslem Egypt. But far more vital is the fact that our Lord Jesus Christ is looking to us to advance with Him into every part of Egypt. You asked Him to open the doors of the harems. It has been done. You asked Him to open hearts to receive the truth. That, too, has been done. Yet how few there are to sow the seed in the good soil our Master has prepared. Of Egypt's twelve millions, how many, think you, are women and children? Today, we have only twenty-nine unmarried lady missionaries there, to minister to the spiritual needs of that overwhelming number.

Can we look into the face of our Lord and say, "We have done our best?" May God grant us each one that vision of their need which fills the yearning heart of our Master. He sees them scattered, as sheep having no shepherd. He bids us "Pray ye the Lord of the harvest that He send forth laborers into His harvest." Shall we not do this, and then work and give, not only our gold, but our daughters and sons, till "He shall see of the travail of His soul and be satisfied."

One day a group of Egyptian women squatted on a mat in an open court while the missionary read the Word, and explained the story of Jesus and His love. One woman, more intelligent than the rest, leaned forward in her eagerness to grasp every word that fell from the speaker's lips. When she paused, the woman almost breathlessly asked, "Is it true? Can it be that God loves us and let His Son die for us?" Being assured that it was gloriously true, she continued, "But this salvation; is it for us, for me?" A number of the precious "whosoever" promises were explained to her, and earnestly did the missionary pray that deliverance might be given that soul so long bound in sin. Her eyes seemed to burn as she tried to grasp the sweet simple truth of God's love. A moment, and it seemed the Light would break into her heart. Then the old look of despair came back to her strong face. She quickly rose and with a commanding gesture to her neighbors, said, "Don't believe a word she says. Those are very sweet words, but were they for us, she'd have come long ago to tell us."

Will condemnation like that meet us, when we stand in judgment before "Him, Who loved us, and gave Himself for us?"

YOUNG WOMEN IN MISSIONS.

SUCCESS FROM A THREEFOLD SOURCE.

Plan One.

It is not enough that skilled workmen be placed on a building. Without the blue prints and a superintendent of construction to see that they are carried out in every detail there would be no building—only a mass of material. So, without the first and second articles, this third one need not be written. But, since "faith without works is dead," so prayer and plans are useless without trying to make them good.

Definite plans for our Young Women's work must be directed by the Holy Spirit, and guidance asked at every turn before either the desire or the ability to carry them out will be given. But if it ends with prayer and plans, without any activity on our part, then the whole thing is a failure and we are hindering God's work in our own hearts and interfering with the advancement of His kingdom.

The Bible is full of the doctrine of work. When God called Abraham to go out into the new country, He said, "I will bless thee, and be thou a blessing." We are saved to serve, else why are we living? and "Even the Son of Man came not to be ministered unto but to minister." Successful Christian workers, all through Bible history and since, have carried out the teaching of Him Who "went about doing good."

Work is really the test of our sincerity in praying and planning. There is a great temptation, especially when others are indifferent, to make plans, ask our Father to bless them, and then expect them to come out all right without any further effort. Does one really want those plans to succeed? And does a prayer like that ever reach the throne at all? We should pray as though it all depends on God and plan and work as though it all depends on us; then there is no danger of failure.

The active work of an ideal Young Women's Society does not belong to the officers and committee members alone. All around us are the "in-as-much people" for our every day work—the poor and needy, the shut-in and discouraged, the weak and tempted. Then there are the special calls, from the stranger within our gates, the Mountain people, Indians and Freedmen, the hospitals, our brothers and sisters in all lands.

I feel sure the failure to get people to work is often because those who do the planning do not use tact in fitting the job to the girl. There are some who feel they cannot lead a meeting, pray in public, or read a paper, who are glad to help in filling and packing boxes of clothing, books, toys, pictures and other things, make calls, and help in the social part of the society's life. Since we have started the helping hand work, we have discovered talent we never dreamed of as long as we met only once a month for programs and business. Some girls, too, gladly take some little part in an informal discussion of a subject, who would stay out of the society rather than write a paper. For some things which have helped us, read the article by Elizabeth McFarland in the March, 1915, Magazine. This summer we are making carpet rag rugs and comforts for our Christmas boxes. We sew the rags at little district meetings and have the rugs woven, and piece the comfort tops at home, and have jolly times at the church knotting and binding them. If the society is not humming see whether or not the trouble is due to mistakes in the assignment of work.

"The cup of water to the faint,
  The rest unto the weary;
The light thou givest another's life
  Shall make thine own less weary.
And boundless realms of faith and love
  Shall wait for thy possessing.
Not creeds but deeds, if thou wouldst win
  Unto thy soul a blessing."

CLARA MEHAFFEY,
First Church, Cambridge, Ohio.
Secy. of Young Women, Muskingum Presbytery.

* * *

Plan Two.

"The best laid plans of mice and men
  Gang aft agley."

True enough! But even Bobbie Burns found his poetry conforming to a certain plan of meter and rhetoric, by chance it may have been at times. But poetic natures enjoy certain privileges of chance and actualities as well that the more ordinary workers dare not risk enjoying. Our lives need big frameworks planned during our biggest minutes of thought and executed as the best of our ability permits.

Organizations are exactly like folks, they need workable plans back of them to encourage development. A beautiful home in New York City was robbed of its choicest treasures, and in spite of the best efforts of the detectives, the loot never was recovered. Why? To quote the police reports, "The robbery was so cleverly planned in every detail." "Billy" Sunday's phenomenal success as an evangelist is so well known as to need no comment. We wonder at his astounding success and we hear them say, "Yes, his work is thoroughly planned weeks ahead of every campaign." Two quite opposite enterprises, but possessing like elements necessary to the success of an undertaking. Our Father Himself offers to all a plan of salvation, whereby "whosoever will" may inherit Eternal Life.

Why plan? It offers an opportunity to "take stock." We can reckon our assets, resources, liabilities, and judge of our possible strength and capacity while all is quiet about us. A general never plans his attack after the fight is on; it is too difficult to concentrate a mind in the midst of action.

Again, we crystalize our ideals. "Man's reach should exceed his grasp, else what's a heaven for." But how wonderful to visualize those ideals and see clearly the goal we would reach. Rushing blindly at the mark often leads us wrong, and after all is accounted for, we find our energy expended to no purpose.

Again, it encourages greater undertaking. Any organization has in it stored energy often unused and ignored because the inventory never has been taken. A society should use every member. The human body is not alone in its possibility of possessing atrophied members. No two people are alike or similarly capable. Every member must have his place where his life and work will count for the most. Only time and thought can successfully look ahead to the best placing of every member's activity.

Again, a bit of thinking along the line of accomplishment opens such a possible field of activity. We find so much to do when we deliberately look for duties needing us. It is often hard to know which need is most crying. But once we have pondered the matter, giving our plans a mind's best effort, we can rest assured that, with *faithful work* and *earnest prayer* as our *constant allies*, we will accomplish our best.

"Not failure, but low aim is crime."

(Signed)
"DETROIT."

Plan Three.

To make anything succeed, it must be planned for, and we must be willing to work, yea sometimes, die for it. But these steps are only valuable after having consulted with Him, Whose the work is, "Whose we are and Whom we serve."

Our building will all be for naught unless we ask Him, in private and in public, to direct us as to what He desires us to do, and then be willing to do it.

Why do so many object to taking part in prayer, even in their own societies? We do not mind talking to our earthly father or brother in the presence of others, then why mind talking to our heavenly Father and our Elder Brother? If it is the sound of your own voice that scares you, pray aloud when alone. Make a practice of it. If you are really desirous of doing His will, you will try every means in your power of overcoming any obstacles that may stand in the way.

How many remember in prayer, daily, the five missionaries who especially represent you and me, on the days suggested in the Magazine about a year ago? Think you not they would be strengthened in their work by prayer ascending from sunrise to noon over this broad land of ours, for those on this side of the Atlantic; and from sunset to midnight for those across the sea?

Even Paul besought the Ephesian Christians to pray for him, and in Acts 12 we have the example of the church upon its knees for imprisoned Peter and God's marvelous answer.

When Israel fought Amalek, Moses went to the mountain top with the rod of God in his hand; and, "when Moses held up his hand, Israel prevailed." But Moses's hands grew heavy, so "Aaron and Hur stayed up his hands *** until the going down of the sun," and Israel prevailed.

The fight against sin is on! Are we staying up the hands of those who are fighting it on the firing line?

Samuel considered that he was sinning against the Lord in neglecting to pray for His children. Does not that bring the matter home in a new light, as a duty as well as a privilege?

"What deliverances might be won if we were found more often with the uplifted rod of prayer in our steadied hands, on the top of the hill!" Therefore, since "more things are wrought by prayer than this world dreams of," let our prayers rise night and day.

JENNIE H. POOLE,
Philadelphia Presbyterial.
Secy. of Young Women.

YOUNG WOMEN AS A FORCE IN THE CHURCH.

An inanimate object can not move unless some outside force acts upon it. Life is necessary before action can take place. Nature, man, and the machinery he has made, combined, are the moving forces of the world. A small breeze wafts the light thistle down hither and thither no matter where; as it has no aim or goal to strive for. But to place a heavy beam on top of a high building requires a great amount of force of either man or machinery, for it has a purpose to serve.

Our grandfathers love to talk of the barn raisings they used to have. The head carpenter, who gave the orders, they tell us, must have a strong will, must be a leader of men, understand human nature and one, whose word counts; as it must be obeyed.

The heavy beam to be lifted high above their heads and put into place, would not move until all put their weight under it at the same time, then the leader must give the order, "Heave, all heave!" and all lift steadily high up—up—till the beam at last rests in its proper place. Can you not picture the disaster if one man failed to lift at the right time, or if those at one end lifted higher than those at the other end? The work could be done only as all obeyed orders and worked together to an instant.

The work in which the church is engaged is accomplished in much the same way as the barn is raised, every one working together under the direction and at the command of the leader will build up Christ's kingdom on earth.

The leader alone never could raise the barn, neither can the minister build up the church. A few, strong, men perhaps do the most of the lifting, but all have to help e'er the beam is lifted.

The elders and deacons bear the brunt of the load, but there are many others whose strength is needed to make the work of the church successful. Not overlooking, in the least, any work done by others, we are simply presenting the thought, "Young Women a Force in the Church." We might be more definite and say the young woman of today a force in the church. In the past, she was not always a force along many lines, because, for a great part, it was not expected of her.

Today it is expected of young women that they not only do all kinds of church work within their capabilities, but that they be trained to do their work in the most proficient manner. The church presents many avenues of usefulness for developing the talents of young women.

Those, whose hands or voices are trained to give forth sweet music, can not only praise God themselves, but can lead other hearts to praise Him. Many a young woman who could, by her voice, command a large salary in a popular theatre, has put all this aside to use her talents for the benefit of her church.

As long as the Sabbath School has existed, young women have been its strong supporters both as teachers and pupils. Many a man has been kept in the path of rectitude through life because when a boy some Sabbath School teacher was faithful to her duty.

In the Young Peoples Christian Union the young women are a strong moving force often causing the young men to take rapid strides to keep ahead of them.

As it is young women who are most often sent to conferences or conventions, is it any wonder that they are the best informed and most eager and enthusiastic to do missionary work?

The place where Young Women's Work tells for most is in the missionary society. There they have every opportunity to develop what is in them. By taking part on the program, by leading the meeting, by entertaining the society, and by giving their offerings, they can serve their great Master. Because of the training they have in all these departments of the church and because of their interest in reading about mission work, they are lead to be teachers and missionaries in both home and foreign lands.

How faithful they have proven to their trust is shown, for example, in the life of Ola Burns Pollock. Conscientious and faithful to what she felt her duty, she was used of God to turn the hearts of many to Him. Many of those native women will always remember the young woman who read and explained God's word to them and who influenced their lives for good. Her life on earth is ended, but not her influence.

Is it not better to have lived a few years nobly, as to live many years seeking selfish pleasures and perhaps never finding the real joy of life—the joy of having lived to serve?

Young women of today, look not back to the past. Our mothers had not the advantages we have. They have done a great work, often against heavy odds. Ours must be greater or we will have failed to make good.

Our force has been felt in the church. We must make it very much greater before the conquest is over. We must endeavor to interest every young woman in the church in some form of active endeavor. We should call upon strangers, invite them to come to church, be friendly with them, and introduce them to others, when they do come. In short we should give ourselves freely in service to others in the name of Christ and for His cause.

Edward Brooks has well said:—

"Be a woman! on to duty!
 Raise the world from all that's low;
Place high in the social heaven
 Virtue's fair and radiant bow;
Lend thy influence to each effort
 That shall raise our nature human;
Be not fashion's gilded lady—
 Be a brave, whole-souled, true woman!"

LOUISE BROWNLEE,
2nd Washington, Pa.
Y. W. M. S.

THE JUNIORS FOR THE CHURCH.

By Mrs. I. H. Milliken, Junior Secretary.

It does not seem possible that after twenty-three years of Junior work it would be necessary to write anything in its defense, and yet, dear reader, there are women and mothers who are members of a Women's Missionary Society and as yet do not believe in Junior Missionary Societies.

Christ did not suffer on the cross for the Jews only, but for all, and He it is Who has said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth," Acts 1:8. Also in Matt. 18:10-11 we read, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven, for the Son of man is come to save that which was lost."

In 1896 the General Assembly gave over to the Women's Missionary Societies all missionary work with the children up to fifteen years of age, thereby recognizing the fact that the women were the natural overseers of the child's religious growth as well as physical.

The priest says, "Give me the child for the first seven years of its life and I care not for the later influence," and shall we, the women of the United Presbyterian Church of North America, leaders per capita in Missionary work and contributions of American women, allow the Catholics to be more wide awake and zealous in the training of the child for the first ten years of its life than we are? It is time to bestir ourselves and recognize the fact that the formative period in the child life is during its earliest years, that then is the time to train for righteousness and sow the seeds "go and tell others."

The women of the church are responsible for this work and many are doing nobly, but there are many who have not had the vision, that have not listened to the words of Jesus, "That ye despise not one of these little ones," who have accepted the plan of God for their own salvation but have not accepted His plan for their lives.

The great loving arms of Jesus were extended to receive the babies as He said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven" and His command, "Feed my lambs" is convincing proof that He has work for the children to do for the church and for world evangelization.

Let us be up and doing for the children of the church; let us train them from babyhood for Christ, so that the vows of the parents at the child's baptism will be living vows, carried out daily in precept and example, and as the child matures he cannot remember any time when he did not know Jesus and wanted to work for the dear Saviour.

JALIL BIBI.
A dear little girl of Martinpur, India.
Many such as this one need our Gospel.

Dr. Hoben in an article in the *Literary Digest* says, "The school and the church are two great factors in guidance and government of children and if either the church or the school is to reach the boy it will have to recognize and perform its task very largely beyond the traditional limits of the institution as such, and with a heartiness which is often now absent."

The child remembers impressions obtained through the eye, much better than by ear only, and here again we see where the story telling, illustrated by costumes and curios of foreign lands which prevails in our Junior work, will arouse the imagination and curiosity and then the active interest of the child until he has, perhaps unconsciously, formed an undying desire to help tell the "glad tidings" to other children yet unreached.

The cycle of time is moving rapidly and educators all over the world are advocating the early training of the child, from the literary point of view. How much more important is it for the church to recognize its obligations and adopt the slogan "Catch them young."

Another point is in the matter of contributions. It should not be necessary for our ministers in speaking to a Christian congregation, to have to utter the impassioned appeals for money for missionary purposes to which we have all listened from time to time, for if the Christian has had proper training from childhood and believes that one-tenth of the income belongs to the Lord, there would be plenty of money laid on the altar to carry on the missionary work of our church. "Bring ye all the tithes into the storehouse, and prove me now herewith," and "The tenth shall be holy unto the Lord."

Christ gave His all for us and what greater object in life can be held before the growing, developing child, than to help others by obeying Christ's commands? Let us be zealous then to train our children from babyhood to give unselfishly of time, energy and means to the most vital, living interest in their lives, for so we grow in grace and love for our fellowman.

"Give, and it shall be given unto you, good measure, pressed down and running over." "It is more blessed to give than to receive."

OUR JUNIORS IN THE SUDAN.
Children in the Mission School at Khartoum, Egyptian Sudan.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Edited by Miss Minnehaha Finney, Tanta, Egypt.

A GLIMPSE BEHIND THE BARS.

By Mary Francis McDougall.

For some time I have anticipated a visit to Assiut's prison, and the opportunity came last Sabbath afternoon, as that is the time when Miss Sabean goes out to talk to the women. My anticipation was greatly increased when I stepped into the carriage, saw the smile on her face, and heard her say, "I just live for Sabbath afternoon and *my* prisoners," for one would think her joy quite full from the work which she does among the girls here, since she is one of the very efficient teachers in the Pressley Memorial Institute. I'm sure this work comes as a special blessing to her this year (as well as being a wonderful blessing), for she is one of those Syrian teachers who have not heard from home for so many months, and the anxiety for the welfare of loved ones has been very trying.

As we rode along she told me something of how she got into this work. Through the reading of the life of a woman who had done a great work in prisons, she became deeply interested and wished to give up the school and enter similar work. Realizing her value in the school, one of our missionaries persuaded her to stay, with the assurance that he would do his utmost to get an entrance to the prison here. Although this happened about four years ago, and he worked diligently at his task, permission for such work wasn't gained until the middle of last year. Even now, this is the only prison in all Egypt, in which such work is done.

On her first visit only the "Christian" (?) women were brought into her meeting. This was a great disappointment to her, for she loves to work among the Moslems. So after the meeting she asked the matron why the other women were not present, and the reply was that she had fulfilled the order which came to her. She then asked if she might see the warden of the prison. Even at the suggestion of such a thing the matron was horrified, and began to relate what a fanatical man he is and how hard a man to deal with, but Miss Sabean's courage is ever on top, and so the matron, calling down blessings upon her, told her to inquire from any policeman in the open court. She went with her request to the doorkeeper, and he too was amazed. After hesitating for some time and telling her he was sure the answer would be no, she told him that "that would be on her, and not on him." So he went to the warden, and returned with a smile, and a "certainly; take her into the drawing room." They spent a few social minutes over their coffee cups, and then she presented her request; at which he told her that this wouldn't be possible. Then in her winning way she told him that she wasn't going to tell these women to be Christians, although she wouldn't hide her Christ and wanted Him to be first in all things. But, since some of them were in for the third and fourth time, what would hinder them from being in even the twentieth time, if some one didn't teach them how to live? This idea seemed to please him very much, but he tried to put her off by telling her that when the Moslems heard what she had been able to do, they would say that they mustn't let the Christians get ahead of them and that they would have to send a Sheikh to teach the women. Again with her usual tact she told him that was quite all right with her, but they hadn't sent a Sheikh as yet, and why couldn't she have them until they did? Having nothing with which to overcome this argument, he said he would give an answer the following Sabbath, but she realized that there is no time like the present and insisted on a *yes* then, so the meeting with all of them was granted her.

In order that she might be able to help them the most, she listened for three Sabbaths to their stories, and so touched was her heart by the pitifulness of it all that during these first visits she was unable to talk to them. When one sees the changes which have been wrought in their lives, they cannot but think that her tears must have been akin to those of our Saviour, for some one has said, "Nothing but infinite pity is sufficient for the infinite pathos of human life—and in the tears of Jesus we find infinite pity."

From this time the warden has been most friendly with her; and when she made her first visit after last summer's vacation and took with her a friend, the policeman at the door told her that she couldn't take anyone in with her, one of the restrictions resulting from the war troubles. Again she sought out the warden but he was quite powerless to permit anyone to come with her, and told her that that privilege would have to be obtained from the head of all the prisons, whose office is in Cairo. She signified her intention of writing for the privilege, at which he showed great surprise. The following day she carried out her intention, and the answer came by telegram, "Admit one with Miss Sabean." At this the warden told her, if ever he got into trouble, he would seek her help, for she seemed able to overcome anything.

With this little background, I trust the visit itself may be the more interesting to you.

When we reached the prison, we were detained a few moments at the door, while eight or ten men came out. They had finished their terms of imprisonment, and started off with locked arms and faces brighter than they had been, perhaps, since before committing the crimes, which brought them to those halls of shame.

We, then, passed through the hall and open court, and into a small room in the Women's Division. To this room the Christian women were brought—for since the war, it has been thought best not to have all of them, but we trust this will not be for long. The first Sabbath after this decision, Miss Sabean could hear the Moslem women screaming and crying out, "Let me go down to her," "I want to hear the good one talk," etc., so she went after her meeting just to speak to them. As this seemed to appease them, she has continued it each Sabbath.

On this afternoon there were only four "Christians" (?), but thirty-one others, who were deprived of the teaching which brings so much joy to their lives. As they entered the room, each one kissed our hands and showed the greatest appreciation. Then sitting on the floor, they bowed in prayer and listened to, in their own words, "the only one in the world who loves them," as she talked to them in the very simplest of words. She tries to teach them that God hates only the sin, but the sinner He loves, and how hard it has been for them to understand this. Among these four was a young woman, sentenced for three years, on her husband's testimony that she had purposely killed their child, and to us the accusation was a most unjust one. At first she said she could never forgive her husband, but now after four months she has completely changed, and is anxious to return home. Another woman was in for ten years, having murdered her mother-in-law, and so with each one is a sad but interesting story.

After the meeting, as Miss Sabean went to speak to *her* Moslems, the matron gave her permission to show me the other rooms. As we passed along the corridor, the supper was being sent to the room in which they eat, and also live and sleep. This meal consisted of soup and beans, dished into rather large metal bowls, and each could choose according to her taste. With this they were given a small loaf of hard, dark bread, and a bucket of water.

First we went into the laundry room, in which were large stationary cement tubs, each with hot and cold water faucets, and laundry work is one of their chief occupations. Across the hall from this is the bath fitted for hot and cold showers, and each woman is required to take a cold bath every day, and a hot one once a week. Then we went through the rooms in which they live. Those, who are in for a long term, have individual rooms, in each of which is a mat to lie on, one window, and a cup of water. Those for shorter terms are put together in one large room, well ventilated and supplied with mats and water.

One afternoon Miss Sabean could hear such dreadful screams and threats coming from one of these large rooms, and before her meeting was finished, the matron sent for her to come. She found sixteen women engaged in a hand-to-hand fight, some of them threatening murder on others, and the matron could do nothing with them. Taking a firm grasp of one of the most excited women, she asked her, "Who gave life?" and after the answer, "God," she asked why they should take life. After talking to them for some time, they became more quiet, but all the time tending to restlessness. So she told them she would stay with them all night; but in unison they protested that she couldn't sleep with them; and then she explained, "No, none of us would sleep. We would just sit down here to talk and pray." Needless to say she didn't have to stay, for they saw how intensely earnest she was, and began to realize their wrong, so that it was not long before they were quiet.

The description of this place may make it appear very hard and harsh, but it seemed to me that these women were getting remarkable training in cleanliness and system; and then, though they are behind locked doors and barred windows, surely the contact with this teacher and doer of Christ's words will unlock and has unlocked hearts hardened to sin. And as these women return to their villages and sow again the seeds planted in their hearts, who can estimate the good that will result?

One of the greatest secrets of Miss Sabean's success is her willingness to stoop down to those with whom she works, and well might it be said of her, as it has of another, "She felt that he who would lift up others must bow himself to lay hold on them; that to help brethren, we must bear with them." Hence her course, instead of being needlessly repellant, is tenderly conciliatory.

"THE JUBILEE."

By Miss Rosa Gindy Nissa.

The following article was written by one of the graduates of the Girls' Boarding School in Assiut. The article is just as she wrote it and is, we think, a splendid testimony of the possibilities of our Egyptian girls, and a proof that the School in Assiut is doing her part in the developing of these possibilities.—ED.

It was a glorious day! The whole of Assiut was stirred at the thought of our reunion. Our only talk was of that coming day. We planned plans, practiced old school songs, and each gave a thought of what we will do. We gathered in the school, wrote the invitations and hunted up the addresses of the girls who graduated or who have left school from the fifth year up. It was so interesting.

At last the day came. Our mother school had reached her 50th anniversary and her daughters, old and young, gathered to celebrate her jubilee. And could nature have given us a more beautiful day?

We started from home at 11 o'clock. Two of our teachers met us at the school gate and oh! the sight we saw next. The garden was simply scattered with girls, women and children. The English Department was also full. After putting on our school colours, red and white, and writing down our names I went to the garden to see whom I could find from my class. To my surprise I found ten of my class-mates and several of my friends. Can you imagine our meeting after years of separation? I am sure you would have laughed at our many questions, "Do you remember this" and "Do you remember that?" It was so funny to see every generation gathered together. Some have never met for more than twenty years and it was very interesting to see them recalling to their memories the many incidents of their early school life.

Hour after hour passed thus and at one o'clock the luncheon bell rang. Lunch was served in the garden. A tent was erected for the purpose. We sat on the grass and partook of the delightful repast. You would have marvelled at the different kinds of sweet meats and most of all the numerous turkeys we had.

This group of seven are the ones who took part in the "50th Anniversary Program," celebrating the "Jubilee" of the "Girls' Boarding School" in Assiut.

Miss Oraneya Abadeer, the one in the center with a paper in her hand entered the School a wee tot—the first day, more than 50 years ago. She has been many years a faithful teacher in her "Alma Mater" and 2000 women in Egypt speak of her affectionately as "My Teacher."

Back row: Mrs. Fardos Ishak, formerly at teacher, now the wife of a pastor. Miss Criswell and Mrs. Fahmy Bey Wissa.

Seated row: Miss Hogg, Miss Oraneya and Miss Work.

Seated at their feet: Mrs. Zahia Gendy.

We were attended to by the senior class. They wore lovely white aprons. Some had charge of the bread, others of the water, while the rest had charge of the fruit. It was all so perfect and our appetites were so good that we gave good credit to that delicious meal.

While we ate Miss Orania gave us an account of the letters received from the pupils who had not the privilege of coming in person. She told us of their regret for not being present and their many wishes for the success of their school. We had our photo taken during eating time and after lunch was cleared we had several others taken in different poses.

Half past two found us all ready seated in our chairs to hear the history of our school from its beginning to the present day. The session was opened first by prayer and Bible reading. Then followed a welcome song. Miss Orania, one of the early school graduates and a teacher for more than forty years spoke about the history of the school from the year 1865, when it was first opened, to the year 1885. After saying a word of welcome she lifted her eyes to heaven, "And now," she said, "I feel the presence of three whose faces seem to be beaming with joy at our gathering and whose hearts full of gladness at seeing the work of their hands; Miss McKowen who first taught among us, Miss Kyle who was a great help, and Miss Jessie Hogg whose kindness and self-devotion is a thing never to be forgotten." She then said that the school was opened in March, 1865. Only two girls came on the first day and after naming them Miss Orania asked them to stand. Yes, they were alive and in our midst. They stood up. Their faces shining with gladness and on their lips hovered a beautiful smile which is only known to old age. Their grand children were present among us, for they also were brought up in the same school. A song followed Miss Orania's address from Class 1910 to Class 1915, of whom I was one, having graduated in the year 1912.

Mrs. Ishaak Ibrahim took up the history from year 1885 to 1893. The number of the girls as well as the lessons had increased immensely. The school became too small for them. So they moved to a larger building which is still our school at present. Miss Kyle had charge of the school then and when she left for the Cairo College, Miss Jessie took her place. She was directress for about seventeen years. She married in 1902 leaving charge of the school to her sister, Miss Rena Hogg. When Mrs. Ishaak finished her talk, we all stood and with one accord sang the P. M. I. song.

Mrs. Zaheya Gindy spoke from year 1893 to our present day. She showed that the greatest aim of the school was not only to instruct the girls physically and intellectually, but spiritually, that they may grow up true Christian women for the future welfare of their country. She spoke of the many deeds, Miss Jessie did, and asked us all to stand in honour of her. She then thanked Miss Ruth for what she has done during her twelve years of principalship, and for the great care and love she is still lavishing on her pupils, she and the rest of our beloved teachers.

Mrs. Fahmy Wissa then recited a lovely English poem of her own making on school days.

Miss Rena followed. She read the telegrams and letters received from friends who were interested in our school. Among them was a touching letter from her mother, Mrs. Hogg. She then gave the number of girls who entered school from the beginning until now. Two thousand one hundred and fourteen. One hundred and forty-six completed the school course. Eighty had become teachers. Fifteen married clergymen, while three volunteered to work for the Lord.

Miss Ruth then gave us a final word. She showed how the uplifting of Egypt, our mother land depended on us women; as a nation cannot rise higher than its home. She then asked us to stand and sing the jubilee song clasping one another's hand in friendship and the renewal of our vows. At last, Rev. Reed led us in prayer and dismissed the meeting. It was nearly seven p. m. when we left, with hearts full of gladness and thankfulness for this great work the mission has done for Egypt.

A BIBLE WOMAN'S WORK FOR ONE MORNING.

Mrs. Mirro's work is in the different districts of Shoobia, where she has great influence over the people. This shows especially in the attention at the women's prayer meeting and other services. She says:—

"Once I went to a house where there were three Moslem women, and when I opened the Bible one of them rose to go. I said, 'Why do you go? Is it not the Word of God Who made us?' She answered, 'Yes, but the shiek does not wish me to listen, and if I do he will be angry and throw me on the ground and make me ill.' The other women said, 'Let her go. She has an evil spirit. We will listen.' I said, 'This is God's Word, and where God's Word is, God is present, and the evil spirit will depart.' I quoted examples from the Bible, and assured her that no harm would come. Then I told her that this was only a notion; people had told her these things. She sat down and listened to the reading, the explanation and the prayers.

"Once I went to a Coptic house of mourning where a young woman had died. I took the Evangelist with me. As we neared the house we heard the sounds of wailing and the beating of their faces. I asked the preacher to wait; I would go in and, if I could quiet them, I would call him. The rooms were filled with women, perhaps more than a hundred. I said with a loud voice, 'Oh people, what is this that you do? You will bring God's anger upon you. Do you not fear Him in Whose hands the life of each one is? If He should come now, would it not be better for us to be praying? Keep quiet, all of you.' Then the preacher came in. He read the Scripture, and after explaining it, prayed. After him, I read and prayed and talked to them. Thus we spent the time till one o'clock, and they did not cry 'one round.' Some of them said, 'This is much better than weeping.' Let us ask God to change their bad customs that they will not have power over these people." MRS. H. M. HARVEY.

SUDAN.

Doleib Hill, Sudan.

One Sabbath afternoon we walked out to the village, Ofado. The villages are built in little groups of eight or ten to forty huts each with an open space in the middle somewhat enclosed by the huts. We walked through the first group and saw only an occasional person. We learned afterward that most of the able-bodied men and women were off looking after their crops of tobacco and dura. We came on the next group and found a few men busy making a grass roof. They saluted us but were too busy to stop working long. At the next group we were met by a number of little boys and girls who bade us welcome. Some were shy. Others took delight in seeing how close to us they could walk. As we entered the enclosure we saw one old man sitting on the ground smoking his big clay pipe. Greetings were exchanged and then over in another direction we saw a man who has been coming to the mission dispensary for treatment. We joined him and we, too, sat down on the ground. Usually the people, themselves, have a skin of some sort to sit on but seldom does their hospitality extend to offering one to a visitor. However, we were comfortable and the ground was reasonably clean.

Several old men who were evidently not able-bodied came out of their huts and joined us. As they talked they kept passing back and forth among themselves, three pipes, which had to do more than double duty. The conversation soon turned to the subject of coming to church. Regarding this they hadn't much to say but when asked about the teachings of Jesus they readily assented that they were good. Mr. Guthrie began to talk to them about sin, how hateful it was in God's sight, and that we were all sinners needing the blood of Christ to cleanse us. Almost with one consent they insisted that they had no sin and kept making remarks of that kind as the conversation proceeded. When reminded of the sickness and misery they often suffer it seemed to be a somewhat tangible evidence to the presence of sin and they were partly convinced. The conversation closed with the story of the Pharisee and the Publican, and a prayer.

It seemed to me, who did not understand much of the conversation, that they appeared relieved when we arose to go.

O, how these people need the Gospel and many don't realize it. Pray that they may open their hearts to receive it and above all that a conviction of personal sin may come to these Shullas.

ANNA BARACKMAN GUTHRIE.

Dear Friends:—

We have just made a trip from Doleib Hill to Nasser in a little sail boat. It took us twelve days to come one hundred and seventy miles. We can go the same distance easily in less than three days when our much hoped and prayed for "Sobat ship comes in." It was a long, cramped, tedious trip for grown-ups and positively painful to two active kiddies. Our cooking possibilities were limited. Of course we couldn't bake bread and what we left the Hill with was getting mouldy when we arrived. We had plenty of game for meat, fresh each day, wild goose, duck, guinea fowl, etc. I have never seen so many crocodiles in all my life in the Sudan. Dr. Lambie had his fill of shooting at crocodiles. One place they told us a big croc had taken a child the day before we were there.

I'm sure I don't know how the people know who is passing, but we would often hear shouted from the bank, "Hakim, (Doctor) Hakim, give me some medicine, I ache all over," or "Oh, Hakim, can you stop, someone here has a sore foot." One place we stopped for the night a chief with about twenty young braves came and made arrangements to send a number of his people to Nasser to be treated. They have come since we arrived. There is a young woman with a baby about a year old amongst them. I learned a new way of heating a baby's bath water from her. One evening we were sitting on the river bank just after sunset, she brought the baby to the river for its bath. It was cool, as many evenings in the Sudan are after sunset, and I'm sure must have felt chilly to a baby devoid of clothing. The mother dipped a gourd of water from the river, filled her mouth with it, held it awhile there, then proceeded to the bath as though she were holding the baby under the fawcet. She filled the tank about three or four times during the process—where she stored the amount of water she commanded later I couldn't see. She would put any Indian juggler to shame.

The Nuers wear no clothes, so have no pockets, they have no money to put in pockets if they had them, so the medical fees are sheep and oxen which cause the waiting line of the doctor's clinic to resemble a stock sale or some such event. One man here for treatment was sleeping in a barn one night when a hyena tried to drag him off. It caught him by the face, one of his eyes and his whole cheek are gone, leaving his jaw and teeth exposed. His cries awakened some friends nearby and they frightened the beast away or he probably would have been killed. We sometimes hear the hyenas howling at night, it gives one a "creepy" feeling though they are so cowardly they seldom attack human beings unless impelled by extreme hunger.

We are greatly rejoiced that Rev. and Mrs. Smith are to be with us at Nasser when they return from furlough. The field is so huge and the laborers so few.

Very sincerely,

MRS. CHARLOTTE CLANEY LAMBIE.

INDIA.

Mrs. E. L. Porter, Rawalpindi, Editor.

THE DISTRICT MISSIONARIES' CONFERENCE.

The early morning hour of seven-thirty of May the 26th found the majority of the Mission assembled in the drawing room of the bungalow of the Boys' Industrial Home of Gujranwala. Every train of the evening previous had brought guests from every corner of the mission field. Two Ford cars and two or three motor cycles had had a share also in congregating the audience. Many had come in weary after a tiresome journey in the heat of the day; while others, more fortunately situated as to distance, had avoided the intense heat of the day and had traveled by night.

It was the District Conference of 1915 in session. This is as yet only a bi-annual gathering. Probably a more correct name for this would be Evangelistic Conference, as not only were those directly connected in the district work present, but those in the city work also. Only four or five whose work would be included in these lines, were absent; while several others were present as consultative members.

Two days from the work of so many busy missionaries was a little begrudged as the meeting was planned but the thought generally expressed on leaving was, "It has been good to be here." It was a time not only for work but for spiritual help as well.

The heat was expected, for with this season it comes, but we quite cheerfully bore the temperature, hovering near the 100 degree point, realizing how much more uncomfortable it would have been the week before. A severe dust-storm had cleared the air and modified the temperature. It was surely an answer to prayer.

The program was planned by the Evangelistic Board of the Mission, for the purpose of discussing methods and plans for the furthering of the evangelistic work of the Mission. The special thought of the Conference centered about the work among the non-Christians, especially relating to the work in Jhelum and Rawalpindi Districts. Two years ago the subjects centered on the upbuilding of the Christian Church in India. And in order to hold before all the benefits of that Conference a very interesting review—both critical and suggestive—was made of the findings of that year.

One of the subjects was concerning the efficiency of special lines of work for the missionary. The resolutions show the approval of the Conference for the encouraging of the Missionary Specialist. This means that a person having special qualifications and inclinations for a particular line of work be assigned to it if possible, and be given every opportunity to fit himself or herself for it. Efficiency in Missions is just as much needed and far more than in some other lines.

The educational was touched in the discussion of village schools. Old methods were reviewed, new methods discussed. Problems were probably not solved for all, but much help was received.

The work in the Zenanas was not neglected. Mrs. E. L. Porter gave a most interesting and helpful address on this topic. Mrs. Porter's mother was one of the early and well known Zenana workers in the central part of India under the Church of England, and Mrs. Porter herself has not only taken the deepest interest in Zenana work, but has had training; so we were privileged to hear more than mere theory.

I should like to tell you more of the Conference, but this will give you a glimpse of the effort that is made to make the work count for the most to the kingdom of God. It was to the new missionary an especial blessing, and we feel grateful for such opportunities to learn of the work and to receive the inspiration of the new visions which we have set before us.

Your friend in Him,
LOIS M. BUCHANAN.

GURDASPUR-PATHANKOT PRESBYTERIAL CONVENTION.

The Guardaspur-Pathankot Presbyterial Convention opened on Thursday morning, June 10th, and four days of very interesting and helpful meetings followed.

No arrangements were made for the entertainment of the people. They hired beds from the bazar and either bought or cooked their own food. Mr. Jacobs, one of the members of our church, undertook the contract of furnishing food for all who wished to buy it. On account of the few who came the first day he lost a little, but came out all right after that day. As it was the first attempt at such an arrangement, we were rather doubtful about the outcome, but it proved very successful.

Both Pathankot and Gurdaspur were well represented, but considering the greater distance the Pathankot people had to come and that it was more difficult for them, they were much better represented than the Gurdaspur people. Many came at the very beginning and stayed through to the end; while those from the near villages came in for a day or for one or two meetings, and returned the same evening.

We had three meetings each day. At seven in the morning we all met together for a prayer meeting and after a short service we separated and had sectional meetings, the women, children, "unread" men and workers each meeting in separate places. Mr. Anderson had charge of the general prayer meetings and the sectional meetings were conducted by appointed leaders. These sectional meetings gave more opportunity for individual work and we all benefitted greatly from them. Padri Mallu Chand said, of all the meetings, he enjoyed these the most.

The afternoon meetings, at four o'clock, were always well attended, usually with about two hundred or more present, and the people had no reason to regret being there, but every reason to be glad for the privilege of hearing and receiving much benefit from the excellent addresses. For these meetings we enjoyed having with us Mr. Chambers, Padri Mallu Chand and Miss Campbell. As the result of Mr. Chamber's talk on Christian Endeavor Work, six of the Gurdaspur and several of the Pathankot workers have resolved to begin C. E. Work in their circles. At one of the afternoon meetings some of the Pathankot C. E. Societies had a Psalm singing contest. The prize, a small organ, was awarded to the Sajanpur Society.

At the evening meetings the magic lantern was used to illustrate the Bible stories and Padri Mallu Chand most eloquently told the story each picture represented. The way the children, as well as the older people, sat up and eagerly answered his questions, testified to their appreciation of both pictures and speaker.

On Monday, the last evening of the meetings, Lala Nand Lal of Amritsar was present and we had a most enthusiastic and interesting talk on temperance. He very effectually illustrated his talk by the use of the magic lantern and temperance songs. After he had finished his talk, Miss Campbell spoke a few words about their work in Pathankot and before the evening was over forty-nine had signed the pledge—which requires not only abstainance from the use of strong drink, but also from the use of tobacco.

One very interesting feature of all the meetings was the music. Mr. Thomas, one of the Pathankot workers, played the organ and several of the village men helped out with the dhol and other instruments.

When the meetings closed we all felt we had been having a few days of gladness and real blessing. Many confessed to have been very careless in the Lord's work during the past year and resolved to make great efforts for the Lord's work during this year. At one of the meetings after a talk on "Individual Work" one old village man got up and confessed that for the past eight or nine months he had not spoken to one man about Jesus Christ. So he asked for our prayers, that he might be making more use of the good things the Lord has given him. This was the general spirit manifested throughout the meetings. We pray that it may continue and that we may all be more used during the coming year.

Please pray for the meetings we are planning to have next year, that we may be preparing for them throughout this whole year.

Olive R. Laing.

FAREWELL.

It was a beautiful Indian moon, the sunshine was that of summer while the air had an invigorating nip in it. The mulberry trees in a beautiful yellow and the karaonda shrubs in a glory of red, showed they had already donned their last holiday attire. So, while the day itself was bright, it held in it reminders of death. In the shade of a beautiful clump of trees, on strips of matting and on the green carpet of Mother Earth, a company of people sat, expectant. There were men there, and a little apart there were women. Squated at the feet of the grown-ups were children—bright-eyed, clear-skinned, rosy boys and girls, the very picture of health and a joy to look upon. The women were as usual considerably shrouded by their veils—the men had thrown about them their

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blanket shawls. At first sight one was not struck with anything unusual in their appearance and the children were certainly as bonny aand winning as anyone could meet.

There is a stir, an anticipating murmur. The one they are waiting for has come—a sweet but sad and exceedingly pale-faced lady, all in black. All at once their hands are raised in salutation as they with one accord say, "Salam Mem Sahib ji." To one who did not know that these people were lepers the shock would be great as they uncovered themselves and raised their hands in greeting. There is scarcely a hand among them that is anything more than a stump, and as the women's veils fall away one can see that from many a face the nose is largely and in some cases entirely missing; and in beholding them one cannot but feel heart-sick at the ravages of that dread disease.

There is the sound of weeping, the low and sympathetic expression of heart-sorrow testified by streaming eyes—the voice of blessing also, and benediction. "Ah! Mem Sahib ji, this is sadness! this is sorrow! He was truly our father—our father! Where will another be found to look upon us afflicted? Sorrow! Sorrow!" They were quieted. Their Christian doctor who so tenderly and sympathetically looks after them and affords them all possible relief speaks to the company; not so much in the way of reminding them of all that their former superintendent had done and suffered for them, but in a manner recounting before this their beloved Mem Sahib the multitude of kindnesses and brotherlinesses received at his hands, the recollection of which can never fade from their memory. Then he presents to her on their behalf a chaste and beautiful gold ring with the request that she wear it constantly, and that whenever her eyes fall on it, she may be reminded of their love for her and for her dear one, and their never failing gratitude for all he did for them and was to them.

The Mem Sahiba replied in a few quiet words as she silently wiped the coursing tears called forth by the thought of their loyalty to her, and their appreciation of him who was so dear to her—their passion of self-forgetfulness concerning their own incomparable misery and wretchedness in the face of her great sorrow and loss. She was overcome for she saw that out of their own wealth of sorrow there sprung the passion of grief and sympathy for her and for her fatherless boys. She answered them that she would wear their touching token constantly and would pray for them every day that they might come to know and love Him Whose love made it possible for her husband to delight in serving such as they and Who Himself touched many such and made them whole.

There was a prayer and then the parting salutations and their benedictions upon her and her boys and she was gone. The afternoon was waning but there seemed a glory in the air—a brightness not there before—and it was as though we had all been given to see something of the glory of the image of God in which all His earthly children are made—that from the proverbially hardened and entirely callous lepers there should have come such a demonstration of tenderness and love. And we thought that by them in regard to Mr. Nicoll it might truly be quoted, "We love him because he first loved us." We pray that having seen the glory of the Lord reflected in the mirror of Mr. Nicoll's life they may come to know Him Who is Light and Love and Life itself and may themselves sometime see Him face to face.

MINNIE PARKS ANDERSON.

Rawalpindi.

THE PRECIPICE.

"The Visions of my head upon my bed troubled me."

The tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw as it seemed, this: That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but I saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depths.

Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step—it trod air. She was over, and the children over with her. Oh, the cry as they went over! Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless hands, catching, clutching at empty air. But some went over quietly and fell without a sound.

Then I wondered with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; thought I strained and tried only a whisper would come.

Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide unguarded gaps between them. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it a rather vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. It would be really selfish" they said, "to leave us to finish the work alone."

There was another group. It was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge. Once a girl stood alone in her place, waving the people back; but her mother and other relations called, and reminded her that her furlough was due; she must not break the rules; and being tired and needing a change, she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively, and it called—but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn off bunch of grass. And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of, they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of the Blood.

Then thundered another Voice, the Voice of the Lord, and He said: "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground."

*** The tom-toms still beat furiously, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers, and the weird wild shriek of the devil-possessed just outside the gate.

From *"Things as They Are,"* by Amy Wilson Carmichiel.

This is a true picture. This is as things are in the Punjab today, and yet the call comes to us to widen the gaps on the brink of the precipice. Two missionaries to be recalled—besides leaving unfilled the empty places which are already gaping widely. "No reinforcements." "Closing up of work." "Recalling of missionaries." "$90,000 debt." This is what comes to us, instead of the cheering, helpful, inspiring message we have a right to expect from the homeland. But do you know, friends, we simply don't believe you when you send word like this. We know that you will pay off all that debt, and send us new missionaries besides—anything else is unthinkable. So while we all gasped when the news came, we have recovered our breath, and we are going on—planning for advancement rather than retrenchment—simply because we can't do anything else. Would you have us push them over the precipice with our own hands—those who are holding to our skirts and gripping our hands with dumb despair in their eyes? Friends you needn't spend the money sending a cable to recall any of us—we will share our last dollar—but here we will stay, for God has called us; and we know that you will not fail us, nor fail the Master Whose gold you hold in trust for His use.—By E. L. P.

"You are cordially invited to be present at a Purdah Party in Sirdar Sujan Singh's Garden on Friday, June 25th, at 6:30 p. m. A Temperance Lecture will be given by Miss M. J. Campbell of Pathankot on whom has lately been conferred the honour of the Kaiser-i-Hind Medal for Temperance work."

Such was the invitation issued to the women of Rawalpindi City a few days ago.

If I could but picture to you the condition of thousands of homes in this city—the city which is said the be the leading city in education in Northern India, and if you could have the privilege of going in and out among these homes as some of us do, you too would cry out from the very depths of your soul for some way—some point of contact with this needy people, and you would perhaps realize some of the reasons why the sin of intemperance is so fast gaining a hold on India. Educated men are not willing to spend their time or money on their homes as they are at the present time. The filth and the indifference of the women are literally driving the men to drink.

The Purdah system and the many strange customs of the East make it indeed a difficult problem to know how to wake them out of this state in which they have been for so many centuries. But let me assure you it is not an impossible task.

A short time ago the thought came to those of us working here that we would try to get the women out of their homes, bring them together in a public meeting, and trust that a great vision of a new and better life would come to them. In order to do this in an acceptable way—especially to the men—I wrote to two of the leading men of the city telling of our plan, and asking their advice as to the place of meeting. Near the center of the city is a public garden, of some twenty acres, enclosed by a high wall. This garden is greatly appreciated by the men, it is a place where their public meetings are held and where they find a restful, quiet spot. The garden is beautifully kept and the trees and fountains make it a charming place, but it does not add anything to the life of the women. These two men when asked if it would be possible to secure the use of this garden for our meeting seemed delighted and not only secured it for us, but provided a large tent furnished with oriental rugs, table and chairs to seat three hundred people.

We, of course, did not know how many women to expect, for dealing with women in India resembles leading sheep, it depends in getting the start made, for they flock together. We had sent out about two hundred special invitations and a general invitation through the girls' and boys' schools.

In faith we went on and our prayer was that God would bring to the meeting those for whom He had prepared a blessing. As we came near the garden we found that the street leading to it had been watered, and also at the gate found several policemen guarding the place. Not a man was allowed inside—the day for women had arrived. As we came up to the tent we found it filled, and Miss Campbell, who was to address the meeting, was greeted by an audience of some three hundred. She, in her usual happy way, held that audience of women for almost an hour, showing them what intemperance was leading to. What has been and what can be done, and that the women should have a great part in this work. Do I hear you ask "And did they really comprehend this?" I wish you could have heard the comments at the close. One woman said, "The Miss Sahib did not speak foolish words." Another said, "May I write an article for the paper of the things we have heard this evening?" And a third, "If we could have a meeting like this every week, understanding would come to us."

This meeting has been a beginning, the opening of a gate to a greater service which we hope to be able to render to the women of this city.

Friends, if it is true that it is easier to pray and work, and to see the hand of the Lord leading here in India, than in America, perhaps it is because we do not have so much of this world's goods to trust to, so we take the little we have, fill it up with faith, and it becomes like the cruse of oil.

Yours in His service,
FANNIE C. MARTIN.
Rawalpindi, June 28th, 1915.

MELA FOR CHRISTIAN WOMEN.

The annual mela for the village Christian women of Lyallpur district was held June 24th and 25th. A few years ago we would have been enthusiastic over the attendance and interest, but that was no unusual feature this year. Weddings in several villages and a death detained some who had expected to attend.

The first address at 6:30 p. m. was on "Blessings Derived From the Study of God's Word." Some of the women from the nearer villages returned home after the evening meeting and the others were soon busy and happy cooking their evening bread on the little fire-places made of three or more bricks.

The women slept on mats spread on the ground. A light dust storm blew all night, which we in our comfortable beds on the roof of our house, found very unpleasant, but our Indian sisters said they were glad to endure the dust for the sake of the cool wind.

At 6:30 a. m. we had morning worship on the lawn. Then after the women had cooked and eaten their morning meal, a service in the large tent was conducted by Padre Nasar Ali. During the recess that followed, melons were served to the women and for the next hour gramophone music delighted them. At two o'clock a thank-offering service was conducted by Miss Spencer. In another part of the lawn examinations or the reciting of Bible stories had been in progress for several hours and the last thing on our program was the distribution of prizes to those who had done well in the Bible story contest. Two women received three rupees each, (one dollar) and smaller amounts were given to eleven other illiterate women to encourage them in learning God's word. Three prizes were also given to teachers for faithfulness in teaching the women. The meetings closed at four o'clock, that the women might return to their homes before night.

Many of our women have not sent in their thank-offerings yet, but indications are that the total amount will be small. Our people, as elsewhere, are suffering from high prices of food stuffs and one hears frequent complaints of poverty caused by the war. Pray that our village pastors and teachers and we missionaries may be so filled with God's Spirit that rivers of living water may flow out upon our needy field bringing blessing and the abundance of life to all of our Christian communities.

L. A. MCCONNELL.
Lyallpur, June 27th, 1915.

THE PRACTICAL WORK OF THE ZENANA SCHOOL.

Not the least important feature in our Training Schools for Bible women is the *practical* part. Every morning from seven till nine was set apart for visiting women in their homes. The Bible women in attendance were divided into groups of threes and fours. In each group there was one member who was acquainted with the city of Sialkot and could act as a guide. Each group was assigned a certain part of the city. Thus for five mornings six companies of Bible women visited some seventy-five homes with the Gospel message. Miss McCullough and myself were able to accompany some of these groups to help in any way possible by our presence as well as by our example and suggestions.

In one of our afternoon meetings an interesting and helpful address was given by Mrs. Porter on "Methods" for presenting the Gospel to the women in the homes.

The last afternoon was taken up in a conference to consider suggestions for improvement in the work of the training school. The active part which many of the women took in this conference was very pleasing, showing an interest and real desire on their part to become more efficient as Bible women.

Some of the points emphasized were, the need for more prayer and faith, giving "singing" its proper use and place, need of greater effort to sell the Gospel portions to those who can read for themselves, the need of exercising great care against the danger of foolish talking and gossiping in the homes, always endeavoring to hold up Christ in every visit to the homes.

ELLA M. GORDON.

* * *

The Teaching in the Training School.

There were two Bible classes daily from 9:30 to 11 a. m. For the more experienced Bible women, Mrs. R. Stewart conducted a study on "Methods of Presenting the Gospel to Different Classes of People" from Acts. The others studied "God's Plan of Salvation" as presented in the four Gospels under the leadership of Miss McConnell.

At 4:30 p. m. addresses were given on practical subjects. Mrs. Porter presented "Methods of Teaching the Bible in Zenanas." Mrs. Shahbaz emphasized the truth that we are "God's Witnesses." Miss Juivan Mall conducted two model classes in Bible teaching. Miss Mukerjee gave two addresses on "Methods of Dealing with the High Caste and Bigoted non-Christian Women" and "How to Interest the Christian Women in Voluntary Service." A conference was held on various problems of Zenana work.

Some of us longed for more proofs of real spiritual quickening, but notwithstanding the intense heat, the interest was good and the testimony of the women was that the Bible studies and the addresses had been helpful.

L. A. MCCONNELL.

* * *

The Housekeeping Department.

I was very kindly invited by the members of the committee to be present at the Zenana School. I had the entire charge of the boarding arrangements for the Indian guests and had twenty women and four children to feed.

The school hours were divided thus: Little breakfast, 6 a. m.; family prayers, 7 to 7:30; Zenana preaching, 7:30 to 9:30; Bible study classes, 9:30 to 11; breakfast, 11 to 12; recreating, 12 to 4 p. m.; (instead of retiring the women spent part of their time in studying the Bible and singing Psalms, then they had their baths) lecture, 4 to 5:30; walks, 5:30 to 6;30; dinner at 7 p. m.; and after this an evening meeting. One night a gentleman very kindly gave us a magic lantern lecture.

The whole day was spent very happily. I was greatly helped in these meetings. I had to leave on the 11th, as I had some urgent business which I could not put off. The women were very pleased with the food and gave me a hearty good-bye, thanking me for all I had done for them. I am thankful to my heavenly Father for using me in this service.

My prayer is that God will bless these Bible women. May they be light bearers for the Lord Jesus. May their light so shine before men that they may see their good works and glorify their Father in heaven.

K. N. SHABAZ.

EDITORIAL.

TANTA HOSPITAL.

THIRTY THOUSAND DOLLARS NEEDED.

Correspond with Mrs. H. C. Campbell, Foreign Secretary, 6410 Beacon St., Pittsburgh, Pa.

The great work that could be done if our Tanta Hospital was completed and the great need of it on account of the deplorable war now raging is faintly shown by the following extract from the minutes of the meeting of the Egyptian Association held July 6 to 14, 1915:

"The deplorable condition among the wounded soldiers in Egypt and their great need for hospital care having been brought to the attention of our missionaries, a committee consisting of Drs. Grant, Henry, Finney, Giffen and Revs. Bell, Boyd and Russell was appointed to consider what our mission might do in the matter and to bring recommedations to the Association for immediate action." This circular letter was sent out May 18.

To meet this great emergency the above named committee recommended that the rooms now occupied by the Boys' School and the Girls' School and the unmarried lady missionaries in the Alexandria Building be given over for this purpose if no other suitable premises can be secured in the hope that two or three hundred of men wounded in protecting Egypt may be cared for, for a period of from two to four months.

We are wondering what is to become of the schools meanwhile.

We are also praying that many in our favored land and church will manifest their gratitude for the peace which still prevails here by sending us enough money to push the completion of Tanta Hospital at once, so that the wounded men may receive adequate care and attention in a real new modern hospital.

Twenty thousand dollars now invested in this work may save hundreds of precious lives. Do not wait for personal appeals. Do not wait until you are able to send a large sum. Cheerfully give what you would give if you saw the pierced hand extended and heard Him say, "Inasmuch as you do it for the least of these, ye do it unto Me."

MRS. H. C. CAMPBELL.

THE PROGRAM FOR 1916.

We give to the readers of our Women's Missionary Magazine a carefully prepared program for mission studies for the ensuing year.

We have been greatly favored in past years to have persons of consecrated ability prepare articles for our Magazine. We have the assurance that this blessing will continue and not only for the special subjects for study, but in the Foreign and Home correspondence we may expect most faithful response to the needs of each issue.

Mrs. J. P. White of Albia, Iowa, is so well known and loved through her contributions to our pages in preparation of the Foreign Mission United Study articles that it is only natural to expect the continuation of her excellent service in "The King's Highway" during the first six months of 1916.

We are happy to introduce to the readers of our Magazine, and students of mission study classes, Mrs. T. C. Atchison of Lawrence, Mass. Mrs. Atchison will provide for the Home Mission Studies accompanying the Foreign Mission Study.

Mrs. Atchison's outline from the textbook, "Home Missions in Action," gives assurance of good reading on this subject.

The remaining six months carry the regular course of study and needed information concerning the departments of work we are directly responsible for in our missionary obligations.

We make even more urgent appeal than in past years that effort will be made to have all the women in the United Presbyterian Church readers of the Magazine. The intelligent acquaintance of our own work depends upon the regular study of our missionary activities.

We trust that the year 1916 may not only be a blessed year in all we have assumed, but that it may also be a year of deep spiritual concern for knowing the progress of the kingdom of Christ as is made known in Christian missions.

OUTLINED PROGRAM FOR MISSION STUDY 1916.

THE WATCHWORD FOR THE YEAR.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: For in these things I delight, saith the Lord. Jeremiah 9:23, 24.

Text Books—1916.

Foreign Mission Study—"THE KING'S HIGHWAY."

Home Mission Study—"HOME MISSIONS IN ACTION."

The text-books are on sale at Women's Board Rooms, 904 Publication Building, 209 Anderson St., Pittsburgh, Pa.

☞Cloth, per copy, 57 cents.
☞Paper, per copy, 35 cents.

"The King's Highway."

By Mrs. Helen Barrett Montgomery.

The author says: "This brief study is written in grateful remembrance of some months spent in stretches of the King's Highway far remote, where brave soldiers of the King are laying foundations for the unseen Empire of Christ. Come then on a pilgrim's journey along the road, that we may talk together and encourage our hearts with the thought of the smooth path that shall one day surely run like a river of joy from nation to nation, the Great Highway of the King, along which He shall ride in meek majesty."

Our Text Book.

"Home Missions in Action" has come to us from the gifted pen of Edith H. Allen, the Secretary of the Women's Board of Domestic Missions of the Reformed Church of America. The writer's devoted life and experience with the many sided phases of missionary work, have eminently fitted her to give to the world a book worthy of careful study. It has been written from the standpoint of the General Topic of the year, "The Church and the Nations," chosen by the Representatives of the Home Missions Council, the Council of Women for Home Missions, the Council of Foreign Boards, and the Federation of Women's Boards of Foreign Missions. The line of thought has not departed from the keynote of the year, "Thy kingdom come, Thy will be done on earth," although the new phases of Home Mission activities have been given much prominence. The enlarged vision which includes not only the saving of the individual, but the regeneration of society, has pervaded the entire book. Hence we are to face a changing order with its new tasks as we take up our Home Mission study for the coming year. "Give us courage to face new lessons in our school of Home Missions."

JANUARY.

"THE KING'S HIGHWAY."

Along Old Mission Trails—In Egypt.

Bible Reading—Egypt in Promise and Prophecy. Isa. 19:21.

Roll Call—Current Missionary Event from Egypt.

1. The Awakening Among Copts and Mohammedans.
2. New Methods to meet the New Conditions.
3. The Attitude of the Egyptian Church toward her Missionary Task.

HOME MISSIONS—A NATIONAL FORCE.

"Righteousness exalteth a nation, but sin is a reproach to any people."

Aim—The realization of the power of Christian principles and ideals in strengthening the life of a nation.

Scripture Lesson—Prov. 29:2-18.

Topics for Study.

1. The Scope of Home Missions.
2. A Glance Backward.
3. Problems Confronting Us.
4. New Tasks.

FEBRUARY.

"THE KING'S HIGHWAY."

"Coming, Coming, Yes They Are"—A Study of Beginnings in India.

Praise Service.

Roll Call.

1. The Mass Movement in India.
2. The National Missionary Society.
3. Achievements of the Gospel.
    (a). In Women's Education.
    (b). In Medical Missions.

HOME MISSIONS—A RECLAIMING FORCE.

"And I, if I belifted up from the earth will draw all men unto me."

Aim—To show the power of Home Missions to restore, uplift and transform sinful lives by the proclamation of the story of Jesus and His power to save.

Bible Lesson—Isaiah 35:3-10.

Topics for Study.

1. The Greatest Mission of the Church.
2. The Church's Equipment for Reaching the Unsaved in the Homeland.
3. God's Call to Christian Women.
4. Home Missions and Social Service.

MARCH.

"THE KING'S HIGHWAY."

The Lame Walk; The Blind See—Social Christianity in India and Burma.

Roll Call—Current Missionary Event from India.

Bible Reading—Christ's Social Service. Luke 7:22.

1. Social Service in Christian Missions in India.
2. Industrial Betterment.
3. Sketches of Some Strong Christian Leaders.

HOME MISSIONS—AN EDUCATIVE FORCE.

"Take fast hold of instruction; let her not go; keep her, for she is thy life."

Aim—The need of a Christian education which keeps before the student the highest ideals, develops strength of character and inspires to noblest service.

Bible Reading—Proverbs 3:11-20.

Topics for Study.

1. The Association of Home Missions and Education.
2. The Public School—Its Achievements and Efficiency.
3. The Home Mission School—a stimulus to better living.
4. Aims of Denominational Institutions.

APRIL.

"THE KING'S HIGHWAY."

A Nation at School—The Opportunity in China.

Devotional Service.

Roll Call—Current Missionary Event from China.

1. New Opportunities in China.
2. China's Response.
3. Present Day Needs in China.

HOME MISSIONS—A HEALING FORCE.

"He hath sent me to heal the broken hearted."

Aim—An enlarged vision of what was in the heart of Christ for the healing of the nations.

The Story of the Good Samaritan. Luke 10:30-37.

Topics for Study.

1. The Sympathizing Jesus.
2. Christianity and Suffering.
3. Hospitals and their relation to the Church.
4. The Ministry of Healing in the United Presbyterian Church.

MAY.

"THE KING'S HIGHWAY."

One Heart, One Way—Study of Korea's United Church.

Bible Reading—Apostolic Methods of Building up the Church. Acts 8:4.

Roll Call—Current Missionary Event from Korea.

1. The Secret of Growth in the Church in Korea.
    (a). Bible Study.
    (b). Prayer.
    (c). Lay Evangelism.
2. Union Work in Korea.

HOME MISSIONS—AN INTEGRATING FORCE.

"Have we not all one Father? Hath not one God created us?"

Aim—The awakening of the Church to her present opportunities of moulding the lives and ideals of those for whom she labors and the fitting of them for Christian citizenship.

Bible Lesson—Isaiah 43:5-11.

Topics for Study.

1. Our American Ideals—Can we Preserve them?
2. Methods of Integration.
3. Integrating Effects of Home Missions.
4. The Intregrating Force of the Cross of Christ.

JUNE.

"THE KING'S HIGHWAY."

The Hidden Leaven—Japan's Response to the Gospel.

Devotional Service.

Roll Call—Current Missionary Event from Japan.

1. Japan's Spiritual Need.
2. Social Betterment Through the Gospel.
3. Evangelism in Japan.

HOME MISSIONS—SOURCES OF POWER.

"Without Me ye can do nothing."

Aim—"To show thyself approved unto God, a workman that needeth not to be ashamed." A new vision of the breadth of our commission, "As the Father hath sent me even so send I you."

Scripture Lesson—Col. 1:9-13.

Topics for Study.

1. Elements of power in Christian service.
2. The necessity of watchfulness.
3. Special needs of Home Mission workers.
4. The greatest dynamic in Home Mission Service.

JULY.

HOME MISSIONS.

"There is nothing which can mean more for the good of the whole world and for the advancement of the Kingdom of God in all the earth, than that the American people should be down-right, up-right, in-right, out-right Christian, and so prepared for the Christly Mission for which God is ready to use them." —McAfee.

Bible Lesson—Hebrews 2nd Chapter.

Roll Call—Important Events in Home Missions.

Topics for Study.

1. "Blessed is the Nation whose God is Jehovah." Christ Jesus the Lord of Nations.
2. The Home Church is necessarily missionary—A Study of Immigration.
3. The Home Principle in Missions.
   "A church which is not gripping the life of its own community is simply bluffing."
4. Our Mountain People—Frenchburg Missions.
5. City Missions.
6. The Church's Opportunity Beyond the Rockies.
7. The Bible in the Public Schools.
   "We should have the Bible in the Public Schools because this is a Christian Nation."

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

References for Study.

THE WOMEN'S MISSIONARY MAGAZINE JULY 1915 AND 1916.

Bible Reading—Philippians, 4th Chapter.

Roll Call—Current Mission News.

***Topics for Consideration.**

1. The Annual Report.
2. The Women's Missionary Magazine.
3. The Thank-Offering — Its Importance and Its Value to Our Life and Mission Work.

*NOTE—Let this meeting be informal. Have all the women attend.

SEPTEMBER.

FREEDMEN AND INDIAN MISSIONS.

Bible Reading—Malachi, Third Chapter.

Roll Call—Promises of God.

"If humanity and religion mean anything, they mean good will to man and the application of the eternal principles of justice and righteousness now and always."—James H. Dislord.

Topics for Study.

FREEDMEN.

1. Negro Life in the South—the Economic Conditions of the Negro.
    (a). Industrial Education.
    (b). The Negro in the Higher Callings—Literature, Art, Music.
2. "Out of the House of Bondage." (A book review).
3. "In Black and White." An interpretation of Southern Life. (A book review).
4. A Tour of Our Own Missions to the Freedmen. An illustrated article.
5. The Church—the place for a common basis of co-operation between the races.

THE AMERICAN INDIAN.

"We call upon every man and woman of Indian blood to give of himself to the uttermost that his people may live, in a higher sense, than ever before, and regain, in that same sense, a normal place in this country of free men."—Rev. Henry Roe Cloud.

Topics for Study.

1. Historical, or the Indian as to his relation to the white population of the United States.
2. The Status of the Indian—Past and Present.
3. Results of the "Peace Policy."
4. Results of Citizenship.
5. Results of Educational Policy of the United States.
6. Our Own Fields—Tama, Iowa, Warm Springs and Simnasho, Oregon.

OCTOBER.

YOUNG WOMEN AND JUNIORS IN MISSIONS.

LITERATURE, THANK-OFFERING AND AMERICAN BIBLE SOCIETY.

Bible Reading—Mark, 4th Chapter.

"It is not enough to be sentimentally interested in missions."

Topics for Study.

YOUNG WOMEN.

1. The Share of Young Women in the spread of the Kingdom.
2. The Young Women of Tomorrow—the Product of Today.
3. Young Women and Reform.
4. Lost or Found! The Life of Christian Service.
5. Handicaps in Young Women's Work.
6. The Place of Prayer in Life and Work.

THE JUNIORS.

1. In Training for the Future.

THE AMERICAN BIBLE SOCIETY.

The entrance of Thy Word giveth light; it giveth understanding unto the simple. Psalm 119:130.

THE ANNUAL THANK-OFFERING.

LITERATURE.

The missionary possibilities of the church today are boundless! What limits their realization?

NOVEMBER.

EGYPT AND THE EGYPTIAN SUDAN.

Egypt.

Bible Reading—Promises for Egypt. Isaiah 19:19-25.

Roll Call—A sentence prayer for native pastors of the Egyptian Church.

N. B.—A list will be given in the Egypt Number of the Magazine.

General Topic.

Egypt in Story and Picture. "Blessed be Egypt, My People."

The Egypt Study of November, 1916, will be a study of LIFE and INCIDENT on the Mission Field.

The desire is to get our friends in America acquainted with some men and women, some boys and girls in Egypt who are being touched by your Ministry of Intercession and your Ministry of Service for Egypt.

The 1916 Special Egypt Number of the Magazine is designed to be a special aid to this Study. It will be a "Short Story number. True stories of LIFE and INCIDENT in Egypt illustrative of all the different kinds of Mission work are to be contributed.

Because of the nature of the Study it is impossible to present a definite outline, but we believe this study of LIFE and INCIDENT on the Mission field will be a very real inspiration and encouragement to all who undertake it, something that will give the personal, sympathetic touch to your interest in our work in Egypt, and be the means of welding living links of love between you who are ready to help and those over in Egypt who are in need of help.

It is suggested to the leaders of the Study that the "characters" in the different stories be talked about and prayed for in the meeting as you would for dear and personal acquaintances. The "incidents" also will reveal to you conditions of life and manners and customs which will be an appeal to you for earnest prayer and sympathy.

—Minnehaha Finney, Associate Editor.

THE EGYPTIAN SUDAN.

Topics for Study.

1. "The Land of the Rustling Wings."
2. A View of the Sudan.
3. Pagans that are still Pagan.
4. Following Some of Our Converts.
5. Looking Ahead.

NOTE—Before the current year for special study of Egypt and Egyptian Sudan there may be much of interest occurring in our mission fields. During these months that intervene let us keep in close touch through daily prayer and intelligent intercession for the preservation of life and continuance of active labor for the mission and the missionaries in these lands.—EDS.

DECEMBER.

INDIA.

MISSIONS IN THE PUNJAB.

India Special—1916.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Romans 10-3.

The Thought and Aspirations of the India of Today as Seen in Some of the Reform Movements.

Topics for Study.

1. The Arya Samaj.
2. The Bhramo Samaj.
3. The Dev Samaj.
4. The Swadeshi Movement.
5. Child and Widow Marriage Reform Act.
6. An Essay written by a student of Gordon College, and read at the Literary Contest.
7. How Christ came to Atma Dei. A true story of a Hindu home.
8. Four Generations. The history of a Christian family.

NOTE—"These modern mass movements present an appeal to the Church at home to make a prompt and large advance. They will not be without their powerful influence on the higher castes and classes of India. * * * A prominent worker among students in India has pointed out recently that there have been more conversions among the educated classes of India during the last ten years than in any previous decade in the history of Indian Missions."—From Decisive Hour of Missions.

1916 PROGRAM STUDY.

Outlined programs for the study of missions will be ready for mailing October 10th. Price, per 100, $1.50; with 20c. extra for postage. Price, per 50, $1.00; with 10c. extra for postage. Price, per 25, 75c.; with 5c. extra for postage. Make orders payable to Women's Missionary Magazine, Xenia, Ohio. Orders filled promptly.

The Outlined Program for 1916 herein presented merits the consideration and prayerful interest of ALL THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH. A Program of such universal interest should be emphasized in our plans for mission study during the year for which it is laid.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

OUR SLOGAN

For Nineteen Hundred and Fifteen Thank-Offering "Ingatherings."

1. The largest in attendance.
2. Every organization present with gifts.
3. The most attractive and helpful program.
4. Well advertised in Bulletin and Chart in church vestibule.
5. The largest number of givers.
6. The most generous offerings.
7. Every part filled with the true spirit of gratitude and prayer.

Result: God will bless every gift and giver.

A REMINDER.

Messages in form of "Open Letters," copies of "List of Supplies," and samples of the Spokane Thank-Offering Service, "Scripture Lessons for God's Stewards" ($1.00 per hundred), were sent to all the Presidents of Women's, Young Women's and Junior Societies during the third week in August.

These are not for "pigeon holes" in the Presidents' desks nor for their "waste baskets." They are to be presented and read at the September meetings of societies and suggestions promptly acted upon, so far as preparations for the Fall's "Ingatherings" are concerned.

The cost to the treasury of the Women's Board for printing, addressing and mailing of these messages, etc., should prompt every President to be faithful in doing her full part toward bringing about blessed results.

The workers at headquarters may burn midnight gas (or electricity) in preparing plans for societies in their work, but unless officers of societies and Thank-Offering committees do their full part in executing, backed by enthusiastic, persevering members, such effort is largely in vain.

Take as your motto: "I'll do all you want me to do, dear Lord," trusting in Thee for help.

THANK-OFFERING SUPPLIES.

Boxes—free. Postage, per dozen, with leaflets, 8 cents.

Envelopes—free. Postage, per dozen, with leaflets, 3 cents.

Leaflets.

Nineteen varieties of leaflets bearing on the subjects of Gratitude and Giving for Women's and Young Women's Societies.

Six Thank-Offering Stories for Juniors and Prayers in Verse.

Free—for postage. Ten cents per dozen for all leaflets to other denominations.

Helps for Societies.

Message for Presbyterial Thank-Offering Secretaries.

Message for Congregational Thank-Offering Secretaries.

Blanks for Annual Reports of Presbyterial Thank-Offering Secretaries.

Blanks for Annual Reports of Women's, Young Women's and Junior Societies.

Postage 2 cents per dozen.

Scripture Responsive Services.

Rejoice With Thanksgiving, each, 2 cents; dozen, 15 cents; per hundred, 75 cents.

Grace of Liberality, each, 2 cents; dozen, 15 cents; per hundred, 75 cents.

Rejoice and Be Glad, each, 2 cents; dozen, 15 cents; per hundred, 75 cents.

The World's Redemption, each 2 cents; dozen, 15 cents; per hundred, 75 cents.

Scripture Lessons for God's Stewards, each, 2 cents; dozen, 15 cents; per hundred, $1.00.

For Juniors.

Missionary Round Table (Illustrated), each, 2 cents; dozen, 15 cents; per hundred, 75 cents.

God's Call to the Young, each, 2 cents; dozen, 15 cents; per hundred, 75 cents.

Children's Worship, each 2 cents; dozen, 15 cents; per hundred, 75 cents.

SUGGESTIONS TO THANK-OFFERING COMMITTEES.

Use the blank list sent out to the President of your society in August. Send order for supplies *on time* and do not ask for it to be filled for "return mail." Enclose money for expenses.

Send all orders and *business letters* and *reports* to 905 Publication Building, Ninth Street, Pittsburgh, Pa., *and not* to the *home* address of General Secretary, 2929 Taggart Street, N. S., Pittsburgh, Pa.

The Women's Congress of Missions.

First Congregational Church,
San Francisco, California.
June 6-13, 1915.

By Mrs. Mary Clokey Porter.

THEME—
The Church and the Nations—Christ the Head of the Church.

PRAYER AND PURPOSE—
"Thy Kingdom come. Thy will be done on earth as it is in heaven."

CONGRESS SONG OF PRAISE—
"Crown Him with many crowns."

PRE-CONGRESS PERIOD—
Thursday, June 3rd, 2:30 p. m. Service of Intercession. Keynote: Thanksgiving, Penitence, Petition.
Friday, June 4th, 10 a. m. to 2 p. m., Business Session of General Advisory Commission of the Federation of Women's Mission Boards.

A PAGEANT OF PEACE—
Court of the Ages, Exposition Grounds, Saturday, June 5th, 2 p. m.

PURPOSE OF THE PAGEANT—
To show the beauty of peace, the sorrows of war and the possibility of peaceful and friendly relations with all nations when Christian ideals shall prevail.

Mrs. Henry W. Peabody, the author of the Pageant, presented her play in six distinct scenes, comprising fourteen moving tableaux, all setting forth the desirability of establishing throughout the world the teachings of the Prince of Peace.

The five hundred actors who took part in the Pageant, appropriately costumed, included students from Stanford and Berkeley Universities, Mills College and other educational institutions, active members of the local Young Women's Christian Associations, soldiers from General Murray's camp, Indians from Glacier National Park camping at the Exposition, "blue jackets" from the historic battleship Oregon anchored in the bay, girls and boys from the Chinese, Japanese and African mission schools of San Francisco, Oakland and Berkeley. Children in costume, representing all nations, united their voices in song in making an appeal for world peace. Into this marvellous picture Columbia appeared followed by representatives of 49 states, indicating each ready to assume her full part in bringing universal peace to the world.

At the twilight close of the Pageant, after History had presented her part and Faith had in vision outlined the future, there came quietly over that vast audience in that Court of the Jewel City sweet strains of the 2000-year old "Song of the Angels"—"Peace on Earth, Good Will to Men." The impressions left upon the hearts of thousands of spectators will not soon be effaced. The "Christ-Child" was surely very near.

As a prelude to the Peace Pageant, universal peace was advocated by prominent speakers in every State Building and Foreign Pavilion on the Exposition Grounds.

Sabbath, June 6.

Theme: Jesus Christ the Hope of the Nation.

9:30 a. m. Mission stories in the Sabbath Schools.

11:30 a. m. Sermons in the churches. (Speakers under the auspices of the Congress).

The Formal Opening of the Congress.

Sabbath, 8 p. m. The program opened with the introduction of the Congress officers, by Dr. H. H. Bell, Executive Secretary of Committee of One Hundred, appointed by the Federal Council of Churches in America for religious work in San Francisco. The devotional service was led by Mrs. DeWitt Knox, Chairman of the Advisory Commission of Federated Boards. Subject, "Christ's Legacy to the World."

The address of the evening, "An Enlarging Church in an Awakening World," was by Rev. Charles Aked, D. D., the pastor of the Congress Church. The church seating 1500 was full at this initial meeting and large audiences continued to greet the speakers at all the sessions of the Congress.

Forum of Methods.

At 10 a. m. each day a Forum of Methods was conducted by Mrs. G. B. Germond, Mrs. D. E. Waid, and Mrs. Mary Clokey Porter. The topics considered were: Missionary Gardening, Missionary Recipes, Missions in the Sabbath Schools, Young Women's Work and Thank-Offering Movement. At the same hour Miss N. G. Prescott taught the Junior text-book, "Around the World with Jack and Janet" to Junior Leaders.

Mission Study.

Lectures on the year's text-book were given each day. At 10:40 a. m., "Home Missions in Action," by Mrs. D. E. Waid. 2:10 p. m., "The King's Highway," by its author, Mrs. W. A. Montgomery, who gathered the material from her recent trip around the mission world with Mrs. Henry W. Peabody.

Themes of Lectures.

"Home Missions in Action."

1. A National Force.
2. A Reclaiming Force.
3. An Educative Force.
4. A Healing Force.
5. An Integrating Force.
6. Sources of Power.

"The King's Highway."

1. Nation Building in Egypt.
2. The Re-Birth of India.
3. Social Christianity in India and Burma.
4. A Nation at School (China).
5. One Heart—One Way (Korea).
6. The Leaven of the Gospel (Japan).

The above themes from the chapters of the two study-books, handled by two expert instructors, will give but a faint idea of the high spiritual privilege and intellectual treat enjoyed by the large audiences which continually manifested their deep interest in the lectures by the rapid movement of pencils by students in all parts of the church.

This interest in mission study for six days should prove to be the forerunner of an army of class instructors and one or many study classes in every congregation brought under the influence of those present at the Congress.

"Studies In Life."

A comparatively new and attractive feature of the Congress program was "Studies in Life," with such subjects as: "Among Latin American Peoples," "Uplift in India," "A Social Gospel for the Indian," "New Standards for Oriental Women," and "Four-fold Service of Home Missions." These studies were presented in story form by missionaries and Secretaries of Mission Boards. Mrs. William S. Cook of our United Presbyterian Women's Board, gave "A School in the Mountains," the story of the school at Frenchburg, Ky., in a forceful and interesting manner.

Addresses.

Among the many effective speakers on the eight-day program were: Mrs. DeWitt Knox; Dr. Mary Riggs Noble and Mrs. W. D. Elmore of India; Miss Laura White, China; Mrs. Wm. Wallace, Old Mexico; Miss Olive Gibson, New Mexico; Mrs. M. L. Woodberry, Rev. Edward Marsden, Alaska (a native Indian); Mrs. Mary Church Terrell (Colored), Washington, D. C.; Mrs. John S. Allen, New York; Miss Mabel Head, Nashville, Tenn.; Miss Susan Mendenhall, New York, Editor of "Everyland;" Bishop E. H. Hughes, D. D.

"The Divided Heart."

One notable address was by Mrs. DeWitt Knox on the above subject. Her statistics giving the present divisions among Christians in America were startling. She reported 164 different denominations in the United States: Twelve divisions of Presbyterians, fifteen of Baptist, sixteen of Methodists, twenty-one of Lutherans, and others in proportion.

A United Heart.

An impressive object lesson of unity was seen in a large heart resting on the organ back of the speaker. It was completely covered with knots of narrow ribbon of various colors and shades, similar to the badges worn by the different denominational delegates; setting forth the thought that members of the Congress were all one in spirit and in their loyalty to Christ.

Bible Studies.

The Bible studies at the noon hour each day by Dr. James A. Francis of Los Angeles, California, beginning with Christ's Mould of Prayer, Matthew 6:9-13, were a great spiritual uplift to the hundreds who heard him. Dr. Francis deservingly gave prayer the most important place in all the work put forth for the extension of Christ's kingdom.

Closing Day.

Sabbath, June 13, was marked as a memorable day, its special features being a fit closing to the eight days of blessed privileges with "Jesus in the Midst." At 3 p. m. the missionaries took part in a service entitled "The Voices of the Women." Thirty-two sat in groups on the large choir platform, representing the work in Mexico, Philippines, Korea, Burma, Cuba, Porto Rico, Siam, Turkey, India, China, Japan, and among the Indians, Freedmen and Orientals in America. Brief talks were made by nineteen workers from ten mission fields. The closing devotions at 8 p. m. were conducted by Dr. H. H. Bell of San Francisco. The addresses, "The Relation of America to World Peace" by Bishop Edwin H. Hughes, D. D., and "Foreign Mission and World Peace" by Mrs. W. A. Montgomery, made clear to their hearers the responsibilities that rest upon the churches of America to rise to their opportunity and meet the demand from them, "a change in the existing scale of missionary zeal and service, and the elevation of their spiritual ideal."

"THE ENDING OF THE CONFERENCE IS THE BEGINNING OF THE CONQUEST."

A BEAUTIFUL FEATURE OF THE CONGRESS FOR MEMORY'S STOREHOUSE.

The separation between Home and Foreign Missions was wholly lost sight of in the Women's Congress. The leaders of the two forces were as one in spirit and one in action—equally interested in each other's work.

CONGRESS NOTES.

Origin.

The idea of holding a Women's Congress of Missions in San Francisco during the Panama-Pacific International Exposition had its genesis in the mind and heart of a consecrated Christian woman of California, who believed that a Congress of Missions should have a place in the list of over six hundred conventions booked for the Exposition year.

Object.

To exalt Christ as King before the world's representatives in attendance at the Exposition, and while the Exposition would emphasize the material side of life, the Congress of Missions would set forth in a striking way the spiritual side as being exhibited through missionary activity in the home and foreign lands.

Attendance.

Delegates numbering over two thousand registered at the Congress Church.

Of the twenty-two denominations represented, the Presbyterians led with 520; the Methodists followed with 388; Congregational 372 and Baptists 240. Eighteen other denominations made up the total enrollment from thirty-nine states and seven foreign countries.

From the beginning until the close, the attendance kept up with wonderful uniformity.

Personnel.

The personnel of the Congress was made up of officers and members of Women's Boards, editors of Missionary Magazines, missionaries, doctors and nurses from home and foreign fields; educators from the kindergarten to the great colleges and universities, and leaders—both native and foreign born—engaged in settlement work among mines and factories, and English night schools for immigrants.

It was a great disappointment to many that Mrs. Henry W. Peabody of Boston the acknowledged queen and leader among missionary women could not be present.

The Coronation Pin.

The Coronation Pin previously adopted by the Federation and Council as the emblem of Christian womanhood in all lands, was chosen as the badge of the Congress.

Simultaneous Meetings.

Gospel messages were not confined alone to the sessions of Congress held in the church. Messages were given from day to day in the Exposition Grounds, public libraries, mission churches in foreign sections of the city, and in private residences—to groups of Chinese, Japanese, Koreans, Persians, Italians, Russians and others, by Mrs. Montgomery, Mrs. Knox, Mrs. Coleman, Mrs. Waid, Miss Mendenhall, Dr. Noble and other visiting delegates. Story-telling to the children was a popular feature for age as well as youth.

One notable drawing room meeting was held at the home of Madame Abiko for Japanese women. Friday, June 11, 5:15 p. m., a special meeting was held for Business Women. At 6:15 p. m. a supper was served in the church for Young Women with 210 guests. The theme of the "after-supper" speakers was "Why World-Wide Missions Interests Young Women?" At 8 p. m. the Processional of Young Women was led by the vested choir of Mills College.

Student Volunteers were introduced by the leader, Mrs. DeWitt Knox.

The addresses by Mrs. John S. Allen and Mrs. Montgomery were listened to with deep interest.

Tour.

Rev. G. W. Hinman, Oriental Secretary of California Home Mission Society, conducted a tour of the Oriental Missions and Chinatown the evening of June 8. About 150 delegates occupied the automobiles. The visits to the mission schools under care of the Methodist, Presbyterian and Baptist Boards, brought to view the large numbers of Oriental children and young men, who are being taught to read the Gospel story.

The new Chinatown which has been built since the earthquake and fire destroyed much of old Chinatown, was a revelation to the visitors. They lingered long in the strangely furnished Chinese Temple, and left with sad hearts that heathen worship was permitted under the United States flag.

Decorations.

The church with its large galleries was hung with flags and banners of all nations. On the front of the base of the pulpit where every eye could see it, was the key-note of the Congress, "Crown Him Lord of All" in large gold letters. The floral decoration everywhere were such as can be produced only in a country like California. Tall fern trees seemed to be growing on the ends of the pulpit platform. The high railing in front was covered with living green, with here and there a great clump of pink rambler roses. High pedestals held vases and baskets of fresh flowers, every day its own variety.

Wednesday, June 9, was "San Jose Floral Day" when beauty and fragrance were added to eloquence, through the contributions of 2,000 boquets (each one with a Scripture verse attached) from the Christian women of Santa Clara Valley. After every person present was bountifully supplied, vases and baskets were filled in the vestibule and on the pulpit and the top of the railing was hidden under the mass of flowers.

Exhibit.

The four walls of the large lecture room in the basement of the church were given over to maps, charts, pictures, symbols, and panels covered with samples of literature, among which our United Presbyterian Women's Board had a commendable exhibit. Hundreds of women, with an occasional man, visited this room early and late, many of them with pencils in hand noting down helpful features for future use.

The Upper Room.

A room on the second floor of the church was set aside as a Prayer Room from 9 a. m. to 3 p. m. each day of the Congress. The themes for prayer ran parallel with the subjects discussed on the day's program and with the topics given in the "Call to Prayer."

The real secret of the great success of the Congress in attendance, in enthusiasm and in spiritual uplift, is that from the first hour of preparation to its close on June 14—the work was carried on in prayer.

Exposition Day.

Monday, June 14, was the day set apart by the Exposition Board as Women's Congress Day at the Grounds.

The Congress delegates, 1,000 strong, met at 10 a. m. at the main entrance to the Exposition Grounds and marched six abreast to Festival Hall, led by an escort of Exposition officials and the Exposition Band.

For that one day at least, missions came to the front in the Jewel City as the procession was said to be the largest of any organization that had visited the Exposition during the previous months.

One feature of the program at Festival Hall was the presentation of bronze medals to representatives of Women's Congress and the Federal Council of the Churches, which Council was affiliated with the Congress in all its activity.

The fine program closed with several numbers on the elegant $30,000 organ. Large numbers of delegates by invitation visited the Exhibit of Federal Council in the Palace of Education. At 12:30 a fine luncheon was enjoyed by one hundred delegates in the California Building by invitation of the Women's Exposition Board.

From the "after-lunch" speeches, much was learned of women's part in the management of the great Exposition along protective lines. The afternoon closed with a reception to Officers and Leaders of the Congress in the California Building.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

New Society.

Butler Presbyterial; Fairview Y. W. M. S.; President, Miss Jean Black.

Notice to Presbyterial Secretaries of Young Women.

If, in the near future, a letter *wanders around until it finds you,* it may be because the proper name was not published in the new Statistical Report. In several cases, one name was sent to the Statistical Secretary on the W. M. S. blank, while an entirely different one came to the Secretary of Young Women. There was no time to write for information when this became known. Whenever new officers are elected or re-elections occur, the Corresponding Secretary of the Presbyterial should *at once notify* at least the Statistical Secretary, Miss Jennie H. Clark, 622 Jefferson Ave., Washington, Pa. True, the list of officers may be given in the Presbyterial report, the United Presbyterian so kindly published, but no addresses are given whereby one may correspond. A little care on the part of each auxiliary and Presbyterial society will make a more efficient General Society.

According to the reports sent in in April, about one-half of the societies furnished the salaries of our five special workers—to be accurate, *one hundred and fifty-one.* Should these societies bear the whole burden of this work and the whole body of Young Women get the credit? Again, should the other half miss the blessing that comes from duty fulfilled? Will the other one hundred and fifty societies look after filling these empty circles? Twenty-seven hundred and twenty dollars are required for the present five workers. An equal sum would provide for a doctor and two missionaries going to the foreign field this fall; also, for two workers in the home field if one be a Freedmen teacher. Think seriously about enlarging our special work. We ought to do more. It will help the general work so much. The reflex influence will be beneficial to us.

"ON THE MOVE."

Vacation time is over—time for us all to be on the move. Rest does any weary soul good for a season—then becomes irksome. We wish for opportunity to try out some of our new found patterns. Perhaps it is a new stitch or an interesting device that is to be practiced. Or some fascinating tales or folk-lore have come into our possession to be given out in the story-telling hour. It may be that a real hero or heroine from some distant land has awakened slumbering hope. Life presents many new phases for our consideration.

Perhaps our impetus has been along the lines beneficent and religious. Where and how we have spent our vacations will influence the direction in which we desire to move throughout the year. Incidentally, the need for rally days in Sabbath School, Church, and Missionary Society may thus be partially accounted for.

If our vacation has been well spent, we will follow naturally one general lead—that which makes for our own betterment and the welfare of others. The Youths' Companion gives a nature story which illustrates this point. An old-timer called the attention of visitors to a queer procession paddling along the highway just outside the tracks made by vehicles. It was a mallard duck followed by her brood of nine ducklings, walking single file. Where she led they followed. They were on the move bound from the rest and quiet of the secluded nest in some hay field perhaps to the brook or little lake somewhere in the distance. If an automobile approached or other unusual sound occurred, the leader gave a quick clack of alarm and she and her brood quickly disappeared among the green by the wayside. When quiet again reigned, some distance down the road the procession again emerged from the weeds, steadily moving, not having stopped even under cover. Two things were apparent: Everyone of the ducklings kept the leader in view and they all kept "on the move" toward their goal.

Is there a lesson from these modest ducks for us? Are we likely to forget the best in our quest for some sudden attraction? Does our interest in the success of the Kingdom become diverted during the summer months into other channels? Even in the rest period, can we not keep moving, under cover as it were, towards that which is best for ourselves and others.

If societies keep step in the onward movement known as mission study, September is none too early to get plans well under way. If the program for the winter is to be really worth while, now is the time to be busy. The Thank-Offering comes soon. Even it may need some pushing. Societies need to keep an eye on what the church is busy about, what further is needed to be done; likewise what the society itself is doing to satisfy the need. Now is a good time for inspection and introspection.

The world sees to it that no stone is left unturned to win success. The children of the light should benefit by this worldly wisdom.

"On the move" is the watchword for individual and society alike. "Any place so it is forward" was the desire of a promoted missionary. "Forward into Light" is our new motto.

Every society of Young Women "On the move" from now on will challenge the church to greater things than have even been dreamed of. "Keep sweet and keep movin," will win the day.

I. B. L.

INTRODUCING E. MARGARET ROGERS.

Frenchburg, Ky.,
July 22, 1915.

My Dear Friends of the Y. W. M. S.:

It gives me great pleasure indeed to be numbered among the "Special Workers" of the Christian Young Women of our church. I can not meet you all personally but trust that through the columns of the Magazine we may become better acquainted.

We are all members of one big family doing service for our Father. We can not all do the same work. You are serving in the home or in your various departments of labor. You have home cares and duties that demand your time; but you have undertaken the support of five missionary workers as your special privilege for the Master. With your income or your earnings you are making it possible for these five to devote all their time to this especial missionary work. With your interest and your prayers you are interceding the Father for blessings upon the work.

We may work and pray, and we may have some fruit for our labors; but the fruits will be more abundant in proportion as you, as individual members and as societies, are faithful in interceding at the Throne of God for your laborers and their labors.

What it is your privilege and your business to do in your church home it is ours to do in these different fields of labor—to get people acquainted with God and to get them to be friends with God, to train them to live as He would have us all live and to teach them how to better serve Him and how to advance His Kingdom in this part of His land in which we each work.

Now, just as it is necessary as families to keep the bonds of affection more closely united by visits and letters, so it is needful for us as workers to keep in touch with our sisters at home by means of visits and letters. We know that you are interested in the work and especially in the work of those whom you are in this especial way supporting, but it is most encouraging to have some member write and "say so."

We can not write to each one of your personally but we hope to reach each member of the Y. W. M. S. through the Magazine. We shall endeavor to make each one better acquainted with our Frenchburg young people in this way. Watch the columns of the Young Women's Department for letters from Frenchburg.

Yours for the Master,
E. MARGARET ROGERS.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

On July 11th Miss Haft completed her stay at Tama and left for her new work among the Indians of South Dakota, having received a Government appointment to the Rosebud Agency of that state. That same week, we were fortunate enough to secure the services of Mr. Chas. H. McClung, a third-year man of the Theological Seminary, who was on the field before Sabbath, the 17th, and who will keep the Mission open during the vacation period. Mr. McClung writes that he has become much interested in the work and says, "Here is the chance and work of a lifetime for some patient God-loving man."

In glancing over the report of the Simnasho Mission for the month of July the average attendance we find is 95. This increased number, Mr. Matthews attributes to the fact that the harvest is on just now and the Indians, with few exceptions, are all at home—a condition that does not exist at other times.

At the wedding feast of one of the Simnasho girls it required two beeves and the other provisions in proportion to feed the multitude during the two days of the celebration. The parents of the young couple have taken every precaution known to the Indian to make the marriage binding. They have been married according to white man's laws and in addition the most binding ceremony known to the Warm Springs Indian has been observed—the bride's hair was braided over and over again by all the relatives of the contracting parties, and it took several hours to perform this part of the ceremony. They are now most securely married and in the opinion of the Indians, will not dare to separate. I might add in explanation, that as a rule the marriage vows are regarded very lightly, and many separations and marriage with other parties are the rule and not the exception.

Two deaths and a good deal of sickness is also reported. At the funeral services of a little girl of eight years, there were about 65 Indians at the "dead feast." This child was the last of a family of four girls—the deaths all occurring within the last four years. The father's broken heart was evidenced by his haggard countenance as he stood beside the grave and saw all that was mortal of his loved one consigned to the last resting place.

The Fourth of July celebration at Warm Springs lasted for three days, commencing Saturday morning with a parade followed by a "war dance" and other sports which continued with unabated zeal until midnight. The dances and costumes were most picturesque. The girls and women wore velvet and silk elaborately trimmed in beads and spangles. The men wore costumes gorgeously trimmed with closely woven beads, small bells on their legs, and a feather head dress, consisting of not less than fifty feathers and each feather costing at least fifty cents. None of the warriors' costumes cost less than a hundred dollars. Very few of our members took part in the dances but the old superstitions and customs are so strong, that if it were not that "all power belongeth unto God," we could scarcely hope to ever win them for the Master.

A horse buyer from Walton, N. Y., purchased eighty horses at the round-up near one of our Indian elder's homes and stayed with him during his sojourn at Warm Springs. In discussing the elder with our missionaries he had nothing but praise for his character, saying, "Why he prayed before each meal and sometimes after." This was an innovation evidently for the white man, for the Indian reported he had to ask him to wait for the blessing.

At the funeral service of a woman of the Warm Springs reservation the old custom of placing all the clothes and belongings in and about the casket was adhered to. In addition to this, one of the women began to wail and most of the company of women did the same and the noise was terrible. The leader would stop and when she got ready to start up, they would all begin again and the hired mourners in heathen lands could not be any worse. Then, too, the leader was dressed in rags; her hair hanging over her face uncombed. The observance of these old customs are most discouraging to our workers and are only described to give a comprehensive idea of the work among our red brothers and sisters, who are living under the "Stars and Stripes" in a country recognized as preeminently Christian.

The encouragements are many, however, and the heart of the missionary is gladdened when some of the people who have wandered from our fold show a returning interest in our church by asking our workers to come to their homes and have prayer meetings and praise services with them. A number of our nominal members who have not been much interested, are gradually coming out and a change for the better is distinctly noticed.

Won't you pray with us that the Lord will turn the hearts of these people away from the false religions, back to Him?

Suggestive Questions for Information Contests Prepared by Field Secretary.

1. Name departments of the W. G. M. S. How supported?
2. What amount was received and disbursed last year by General Treasurer?
3. How does the Thank-Offering contribute to the support of our general work?
4. How does it contribute to the spiritual life of the individual giver?
5. Give Article IX (9) in Standard of Efficiency.
6. If personally, intensively applied, what would be the result of general tithe-paying in home church; in church abroad?
7. Should we ever take our Thank-Offering from the tithe? Why not?
8. What is meant by "diverting society funds from their regular channels?"
9. How many missionaries are we supporting in the Foreign Field?
10. Name and locate one missionary in India, Egypt, Sudan.
11. What privileges are accorded life members at general conventions?
12. How were life memberships last year related to the Tanta Fund?

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

A POINT OF TIME.

(Continued from August Number).

Out on the beach this morning, work in hand, the incoming tide surprised and disturbed me. Shaking the salt spray from skirts and note book, I retreated to higher ground—a timely interruption by the way—old Neptune was only coming in on schedule time as usual, which is just in line with the topic before me—Standard of Efficiency.

Article III. *All reports, contingent fees and pledges attended to promptly when due.*

1. Reports. Since our annual blanks come in with such tide-like regularity, their return should be marked by the same degree of on-timeness. The confusion and annoyance occasioned by delinquent reports cannot be calculated—and think of the chagrin of a society, when after making a good year's record, they have nothing but a long, black line or "no report" following their name in the statistical report, because the local secretary failed to fill out and send in on time the annual blank. Just in this connection, a word to those who have been entrusted with this work. Of what avail if your report gets in promptly, but cannot be interpreted? One time a Presbyterial secretary drew a "filled," over-flowing blank from the pile of reports she had been wrestling with, and placing it before me, she exclaimed, "I cannot make head or tail out of this jumble," and I blushed to see that one of our women had sent such an untidy, ambiguous, undignified looking document out under a fine, old United Presbyterian signature. "Well, but," someone says, "we have only one blank and when we make a mistake it cannot be remedied neatly." Beloved, there is no space on the blanks for mistakes. Be clear, concise, definite, give careful forethought and foresight to your summary of the year's work—for your own sake, for your society's sake, and be—the surf is pounding out the refrain—*"on time, on time."*

2. Contingent fees. Every well-regulated missionary society has two treasuries, to-wit: One for membership dues and other missionary funds which is held sacred to the work of the W. G. M. S. and is never "diverted from the regular channels." The other treasury holds the contingent fund—raised by penny collections, birthday offerings, tithes from the aid society or in what ever way the fertile minds of our women may suggest. This fund safeguards the missionary treasury; from it the Presbyterial contingent fee is paid, and the Presbyterial pays all expenses incident to its conventions and sends at least $5.00 annually to the general contingent fund of the W. G. M. S. for administration expenses. Our financial system is the best in the world—the brethren admit as much—so don't begrudge the little you give to the general contingent fund, and pay it promptly.

3. Pledges. The women's work on the foreign field is sustained from our foreign general fund, except the pledged salaries. If all salaries of our missionaries could be specially pledged and cared for by Presbyterials, societies and individuals, it would enable us to carry on work sadly needed which is now at a stand-still for want of funds. These special pledges apply to the home field as well. If the pledged salaries are not paid promptly, what then? The general fund must be drawn upon to meet the deficiency, and perhaps some other point suffers in consequence. Let us be on time this year in reports, contingent fees and pledges.

The tide is going out now on time again—what about you? The fishermen stake all they have on the regularity of the tides. Shall we measure up to that standard of promptness this year, for the cause so dear to us and to our Lord?

Yours hopefully,

Jeanette C. Alter.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

As you doubtless know, ten young women have been elected to represent the Master in our fields in India and Egypt, hoping to sail this Autumn.

Those appointed to Egypt are Miss Ruth Eddy, Miss Elizabeth Robertson, Miss Edna Jean Giffin and Miss Helen J. Martin. Miss Robertson has had several years of experience in our Tanta Hospital and may delay her sailing until our improvements and new buildings are completed. The Egyptian party expects to sail September 13 from New York on the "Athinia," a vessel of the National Greek Line. They go by the Mediterranian route and thus escape the war zone.

The India party were to have sailed on September 29 from San Francisco, but Dr. Anderson received a telegram while at the New Wilmington Conference, announcing that the sailing had been cancelled, so date of sailing is now uncertain. Dr. Jongewaard and her sister Miss Harriett, Miss Alice G. Burnham, Miss Mabel Stewart, Miss Martha Strong and Dr. Jack are the names of those we are sending to India, although Dr. Jack will not leave this country before December as she desires to take a post-graduate course in eye work. Miss Lena Brotherston and Miss Jennie Martin are returning to India after furlough with the first party.

We are sure that all will unite in prayer to the Father that these dear children of His may be taken in safety to the fields to which He has called them.

As many of the out-going missionaries as could give the time were in attendance at the New Wilmington Conference, mingling with the young people and by their very presence leading others to surrender their lives to the service of our Lord wherever He may lead them. More than five hundred delegates were enrolled. Who can estimate the results from the prayers offered; the studies of the Bible led by Dr. Anderson and Dr. Thomas; the lectures by Drs. King, Wilson, Turnbull, Russell, McClurkin and Zwemer and the mission study classes?

A camp of more than forty young men was a new feature which met with such favor that it will be repeated next year. Many, many openly confessed Christ and many of them volunteered for foreign service, finishing their education with that aim in view.

In addition to the foregoing, a conference was held for three days in Philo Hall. Four members of our Foreign Board and five members of our Women's Board and all the missionaries on the ground were in attendance. It was a blessed experience. Much time was given to prayer and praise and almost every phase of foreign work was discussed—from the view-point of the home base as well as work with natives and missionaries abroad. We learned to know and love each other better as the days went by. All this was under the inspiring leadership of our beloved Foreign Secretary, Rev. C. R. Watson, D. D., whom we rejoiced to welcome home after more than three months' absence in Egypt.

Pray for God's guidance in all our plans for future work, for more consecrated workers, for more money wherewith the work and the workers may be supported, and for a closer walk with God that many souls may be won for Christ, our Lord.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

September should be a good month to begin preparations for the fall Presbyterial meetings. Therefore, a word to the Presbyterial Literature Secretaries should not be amiss.

This office will send to each Presbyterial Secretary a copy of each leaflet published by this Department, and new leaflets will be sent her as issued. These leaflets are not for sale but should be kept for reference, and handed on to her successor when this becomes necessary. The Secretary should become so familiar with these publications that she will be ready with a suggestion when it is needed. She should make an attractive exhibit of this material at the Presbyterial, take orders for study books, literature, and other supplies, and send her orders and the money to pay for them to *Department Headquarters,* with names and addresses, and they will be promptly filled.

Place special emphasis on the use of the *Prayer Cycle.* It has been issued to serve as a reminder of the solemn and pressing duty and privilege of intercession, as well as to promote definite, intelligent, and intense prayer for all our mission workers. Get your President to set the example of its use in the meetings, mentioning the names of those to be prayed for, their location, and the character of their work.

May we not try to make this year a banner year in the distribution and use of missionary literature?

At the Annual Convention in Spokane the Board was instructed "to print and send free to the Presidents of Societies, a sufficient quantity of the 'Standard of Efficiency' to supply every member of the Society with a copy."

In accordance with these instructions we are arranging for the printing of the "Standard of Efficiency" and the copies will be distributed as soon as the work is completed.

If you have not yet secured a copy of "First Fruits From Frenchburg," (10 cents each), do so now as the supply is limited and the pamphlet will not be reprinted.

In "The King's Highway," the foreign study book for 1915, Mrs. Montgomery mentions a series of Arabic story parables issued by the Nile Mission Press which have been translated into English. Three of these are recommended by Mrs. Montgomery as being "as good for Americans as for Egyptians."

We have decided to carry these publications for use in connection with the study of the foreign text-book. They are "The Threshold and the Corner," 2 cents each; "The Debt of Ali Ben Omar," 2 cents each; and the "Khutbas," which are imitation Mosque Sermons, 5 cents each. These are now for sale at our rooms, 904 Publication Building.

EDITORIAL (Continued from page 139.)

The Reverend Mr. Reid from his headquarters in Assiut finds a most encouraging door opening to his Mohammedan neighbors. Everywhere throughout the Far East the demand for the Scriptures exceeds the resources of the Society. The circulation throughout the world last year reached the astonishing total of 6,396,323 volumes. It is interesting to note the fact that more than half of this was in the missionary field.

Owing to the necessity to provide space for Outlined Program for 1916 in this issue, excellent reports of Summer Bible Conferences are carried over.

* * *

The August number of the Women's Missionary Magazine credited "Stitching for Missions" to "I. B. L." It should have read, "Miss Annie Nicholson, Erie, Pa." See page 87, August issue.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

July 6, 1915—The regular meeting of the Board convened at 10 o'clock a. m. Mrs. Campbell lead devotional exercises. After singing No. 4, Psalm 5, Mrs. Campbell read part of the 17th Chapter of John and Mrs. Yourd led in prayer.

Treasurer reported receipts for the month of June, $6616.83; disbursements, $10471.46.

Junior Secretary reported one new society organized.

A letter from Miss Elliott of Prairie contained request that the new dormitory for girls at Prairie be named "Yourd Hall." On motion of Mrs. Porter this request was granted, and the Girls' Dormitory at Prairie will be called "Yourd Hall."

Indian Secretary reported that nine young girls at Warm Springs were baptized and taken into the church.

The request of Oregon Presbytery for the appointment of an Indian girl as Bible reader at Simnasho was granted.

Freedmen's Secretary received reports from Prairie, Arlington, Henderson Hospital.

Mr. Elliott writes that the roof of the school building at Prairie is leaking and it will cost $325 for a new one; that they can use old material they have and build a house for $300 suitable for home for the blacksmith. On motion of Freedmen Secretary these requests were granted, provided they have everything complete for these amounts.

The insurance on Camden, Ala., property was ordered paid.

Mrs. Velma Diggs and Miss Lillian Moseley of Norfolk, Va., sent their resignations, which were accepted.

Parsonage Secretary—A loan of $1800 was granted Monroe Memorial Church, Akron, Ohio.

A loan of $3200 was granted to the 1st Church, Cincinnati, Ohio.

Home Secretary report presented by Mrs. J. D. Sands.

Received report from Dr. Weidler and the following list for Frenchburg Dormitory was presented: Screens, $5; papering, $25; lumber and work, $25; painting, $50; new roof, $75; three stoves, $10; pump for cottage well, $10; two sanitary closets, $39; nine double decker beds, $76.50; four Smith cottage beds, $16.50; six wash bowls, twenty-two mattresses, floors in two rooms, $50; water system, $150; two extension tables, $20; dishes and utensils, six dressers, $60; seventeen lamps, $10.

The following committee was appointed to purchase the supplies for the dormitory at Frenchburg: Mrs. Sands, Miss Reed and Mrs. Yourd.

Mrs. Milliken reported $50 from the Philadelphia Juniors for Frenchburg Special.

Foreign Secretary reported the applications of Dr. Wilhilmina Jacoba Jongewaard and her sister, Miss Harriet, as missionaries. On motion of Mrs. Campbell these sisters were given appointment to India.

Miss Emma Dean Anderson was granted the privilege of remaining in this country until December of 1915 or January, 1916, that she might attend to personal financial affairs and also Dr. Jack that she may take a post-graduate course.

Mrs. H. C. Campbell insisted that her resignation as President be accepted.

Motion carried that Mrs. Campbell's resignation be accepted.

Mrs. Yourd was elected President and Mrs. M. C. Porter, First Vice President.

July 20, 1915. Mrs. Yourd, our new President, conducted devotional exercises. Mrs. Campbell led in prayer. Minutes of previous meeting read and adopted.

Treasurer reported receipts, $4362.50; disbursements, $14670.33.

Moved by Mrs. Hill that the Life Membership fees, both Senior and Junior, be credited to the Thank-Offering and designated to the Tanta Hospital Fund from July 1, 1915 to July 1, 1916. Motion carried.

Secretary of Finance reported, balance, $300.55; receipts, $500; disbursements, $548.85; balance, $251.70.

Mrs. Milliken was appointed to take charge of the printing on account of serious illness of Mrs. Trimble's father.

Mrs. Campbell, Chairman of Rooms Committee, made quite a full report, and on motion the permanent employment of girls for the office was left with the Rooms Committee.

The Statistical Secretary was authorized to correspond with congregations where there is not a missionary society and make every effort to organize one, or reorganize where one has been abandoned.

Parsonage Secretary reports that Rev. W. B. Story who has been appointed to take charge at Chariton, Iowa, writes urging the loan of $800 to this congregation. After careful consideration this loan was granted on condition that they first pay the former debt.

Young Women's Secretary reported one new organization in Butler Presbyterial: Fairview Y. W. M. S. Flora Jamison Circle; President, Miss Jean Black.

Indian Secretary reported that all satisfactory arrangements had been made with Mr. McClung, a student in the Seminary, and that he had been given an appointment to Tama and was on the field at work.

Foreign Secretary presented bill for printing which was ordered paid. Miss Emma Dean Anderson writes that she is going to take her niece, Margaret Anderson, with her as her missionary to India, and she wishes to place $3000 in the hands of the Women's Board, the interest to be used for the support of her niece.

Miss J. P. Simpson, M. D., of India, sent report of Lodeanna Training School, who thinks it would be a good thing for the Board to pay 250 R's that one of our girls might receive training in this school. Action was deferred until approved by the Association.

Moved by Mrs. Porter that the Foreign Secretary be authorized to invite the eight new missionaries and any of the returning missionaries entitled to go to the Conference at New Wilmington, August 13 to 22nd. Motion carried.

Mrs. Campbell and Miss Little were appointed to represent the Board at the New Wilmington Conference.

The request of Cleveland Presbyterial that a part of Miss Workman's time be given to the new mission at Forest Hill was granted and that her time be under the direction of the Akron ministers.

The request of the Home Mission Committee for the transfer of Miss Irma G. Allen to Urbalinda to organize a Sabbath School and Women's Missionary Society was granted.

Reports from Mrs. Alter, Field Secretary, and Dr. Weidler, Frenchburg.

Rev. W. R. Wilson sent request for missionary for the 12th Church, N. S., and recommended Miss Hazlett who has been successfully working in the field since April. Miss Hazlett was appointed to take up work in this field and her salary to begin May 1st.

Freedmen's Secretary received a report from Dr. McGranahan. Secretary read a list for furnishings for dormitory at Prairie and on motion the furnishings asked for were granted.

Mr. Wilson sent plans and three bids for Boys' Dormitory at Camden, Ala.

Moved by Mrs. Yourd that we give the contract for Boys' Dormitory at Camden, Ala., to the contractor who built "Hanna Hall." Contract price, $2400, building complete, ready for furnace.

Moved by Mrs. Sands that we adjourn to meet the first Tuesday in September, or at call of the President.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

STUDY FOR THE MONTH.

OCTOBER.

YOUNG WOMEN AND JUNIORS IN MISSIONS.

LITERATURE, TEMPERANCE, THANK-OFFERING AND AMERICAN BIBLE SOCIETY.

Bible Reading—Isaiah 41:18-31.

Roll Call—Promises of God's Favor.

Topics for Study.

YOUNG WOMEN.

1. Educated Womenhood — Unwithholding Consecration.

2. "The Claim of Suffering." An appeal for Medical Missionaries and Trained Nurses.

THE JUNIORS.

1. In Training for the Church.

TEMPERANCE.

1. One Standard—World-wide Prohibition.

AMERICAN BIBLE SOCIETY.

Exists "to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Psalm 145:12.

THE ANNUAL THANK-OFFERING.

A special time to give thanks unto the Lord and talk of His wondrous love.

LITERATURE.

The study of missions is the only possible way to keep in touch with world progress.

Unending prayer is intercession.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon ....Rev. H. T. Jackson.
Simnasho, Oregon ....Rev. W. A. Matthews.
Tama, Iowa ....______

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

*Bristol, Tenn.—Rev. F. W. Woodfin.

Cleveland, Tenn.—Rev. J. L. Cary.

Riceville, Tenn.—Prof. W. P. Ware.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.

*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.

Norfolk, Va.—Rev. Wm. McKirahan.

Henderson, Vance County, N. C.—Rev. John A. Cotton.

Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 ......Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Henrietta Cowden ....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss A. M. Hamilton, Appointed 1902 ......Rawalpindi
Miss L. B. Hamilton, Appointed 1908 ....Zafarwal
Miss Nancy Hadley, Appointed 1904 ....Zarfarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 ....Pasrur
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 ....Lyallpur
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 ......Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 ....Madhopur
Miss Ethel Wilson, Appointed 1913 ....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.

Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.

Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.

Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.

Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss E. Josephine Martin, Appointed 1896, Adamsville, Pa.
Miss Kate A. Hill, Appointed 1896 ......Newton, Iowa
Miss Margaret M. Wilson, 6225 Stewart Avenue, Chicago, Ill.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Tanta
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Carrie Buchanan, Appointed 1893 ....Cairo
Miss Leota Cabeen, Appointed 1909 ....Alexandria
Miss Anna B. Criswell, Appointed 1905 ....Assiut
Miss Ella Downie, Appointed 1913 ....Benha
Miss Ruth Margaret Eddy, Appointed 1914 ......Cairo
Miss Helen J. Ferrier, Appointed 1900 ....Luxor
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Miss Elsie French, Appointed 1909 ....Zagazig
Miss Davida M. Finney, Appointed 1914 ....Cairo
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Olive T. Mason, Appointed 1912 ......Alexandria
Miss Anna McConnaughy, Appointed 1903 ....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Marion Paden, Appointed 1902 ....Beni Suef
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ......Alexandria
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Tanta
Miss Ruth A. Work, Appointed 1904 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901 ....Tarkio, Mo.
Miss Mabel B. Dickey, Appointed 1912, Crafton, Pa.
Miss Roe O. Williams ....Van Nuys, Cal.
Miss Ida B. Whiteside ....South Cambridge, N. Y.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.

Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914 .....———

Miss Sarah Isabella Dight, Appointed 1914, Khartum North.

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911, Lenox, Iowa

Address All Letters Care American Mission.

"GO YE!"

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

"Go forth, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucionist, Buddhist or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock. I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East, other than our own Bible.

"Let us not shut our eyes to what is excellent and true and of good report in these books, but let us teach Hindus, Zoroastrians, Confucionists, Buddhists, and Mohammedans, that there is only one sacred Book that can be their mainstay, their support, in that awful hour when they pass alone into the unseen world. There is only one Book to be clasped to the heart—only one Gospel that can give peace to the fainting soul then. It is the sacred Volume which contains that faithful saying worthy to be accepted of all men, women and children, in the East, in the West, in the North and in the South, 'that Jesus Christ came into the world to save sinners.'"

—Sir M. Monier Williams, LL.D.

NOTE—*In view of the fact that our missionaries are leaving the homeland to enter the serious responsibilities, and encounter the difficulties incident to missions in foreign lands, also the anxiety that attends any attempt to begin life in strange lands among many beliefs; and as at the present moment fear and anxiety attend every undertaking—we believe the above message is of solemn importance and of infinite comfort in advice and promise. We send it as our blessing and message, quickened by love and personal interest toward all who go into the mission fields as embassadors of our Blessed Friend and Saviour Jesus Christ—the King of all nations and the only Mediator for peace in all the world. —Editor Women's Missionary Magazine.*

IMPORTANT MESSAGE.

Pittsburgh, Pa., Friday Morning, Sept. 24, 1915.
Women's Board Rooms, Mrs. H. C. Campbell, Foreign Secretary.
To the Women of the United Presbyterian Church,
Dear Friends:—

During the meeting of the Women's Board on Tuesday, September 21st, the following telegram was received from Dr. Anderson: "Hunt wires party all safe. Will arrive in New York Wednesday." Prayers of gratitude were offered to the Master Who had preserved the lives of our little party of fourteen who had so bravely sailed from New York for Egypt on Thursday, the sixteenth of September. The Saturday following, fire was discovered in the hold of the vessel, "Athinai," and the crew worked hard to subdue the flames. After several hours battling they thought everything was safe and the fire extinguished, only to find that it had broken out with greater fierceness on Sabbath morning. Wireless calls were sent out and speedy responses received from the following named vessels: "Tuscania," "Roumanian Prince," "La Touraine," "Minnehaha." The last three named were notified that they were not needed as the "Tuscania" was nearest.

At noon on Sabbath the welcome sight of this Anchor Line Steamer with its brave Scotch Captain McLean came before the eyes of the anxious watchers. Life boats were immediately sent over with four officers and ten men. The discipline and wonderful work of the seamen of the Scotch vessel won the admiration of all beholders. Their apparatus for fighting fire was one of the newest and was really marvelous. On board the doomed vessel the first thing the sailors did was to examine into the fire and through a telephone connected with a helmet worn by the leader he was able to tell Captain McLean that the fire had gotten beyond all control and that the only thing to do was to rescue the passengers. Eight life boats dropped simultaneously into the sea from the "Tuscania." The Americans noted that the ladder on the first cabin deck of the "Athinai" was insecure. It was therefore abandoned and the debarking was made from the steerage deck. The ship was badly listed to starboard and this added to the peril of abandoning her. The Scotchmen on the "Athinai" stretched a rope at the gangway from which the passengers debarked and also formed a cordon by clasping hands, in this manner preventing confusion and making it possible that every woman and child were first in safety on the "Tuscania." We can faintly imagine the partings between husbands and wives and children as they had to separate, not knowing whether they would ever be reunited on earth. Not a murmur of complaint was uttered by anyone and even the little children were calm and tearless as they were passed from hand to hand by the strange, rough looking, but kind-hearted sailors down into the awaiting life boats. The group of women and little ones on the "Tuscania" anxiously waited and earnestly prayed during the nearly two hours which elapsed before they were rejoined by the men of the party. The welcome they received is indescribable.

By 8:40 on Sabbath night, September 19th, every living being who had been on board the Greek vessel was safely and comfortably located on the "Tuscania" and headed for Sandy Hook on the backward voyage toward New York.

A party of teachers for Roberts' College, Constantinople, added to our missionary party, made a company of thirty-two congenial American Christians who had hoped to have a delightful sojourn together on their eastward voyage. All were so impressed with the bravery and courtesy of the Scotch crew that in spite of the fact that they had lost all their earthly possessions except a little pocket money, they gladly made up a purse to be presented to the crew in the name of "Roberts' College and the Foreign Board and the Women's Board of the United Presbyterian Church." Their gratitude to their rescuers was uttered in unstinted words of praise and gratitude above all to the Master Who had safely guided them through this terrible danger.

Although they had not expected to reach New York until Wednesday, they were glad to arrive on Tuesday night where they were welcomed by about a dozen anxious friends, representing the thousands of loving hearts who were interested in their safety.

At ten o'clock in the morning of Wednesday, the entire missionary party with Doctors Watson and Anderson and Mr. Latimer of the Foreign Board and the Foreign Secretary of the Women's Board met in the parlor of the hotel. The first thing, of course, was greeting, the next was a prayer of gratitude and thanksgiving, then all united in the 90th Psalm, "O God our help in ages past," next an encouraging speech of burning words by Dr. Watson and then a discussion of ways and means. All of the party had lost everything, excepting the clothing they wore and the little pocket money in their purses. "Do you still wish to go to Egypt?" was answered in the affirmative by everyone. Rev. and Mrs. Brainerd Jameson, Rev. J. G. Hunt, D. D., Miss Edna Jean Giffen, Miss Ruth M. Eddy and Miss Helen J. Martin expressed their willingness and desire to sail on September 30th on the White Star Steamer, "Canopic" as far as Naples whence they can get a vessel which will take them to Port Said, Egypt. This same vessel carries as you know our India Missionary party so that for a time at least our ambassadors to India and Egypt will travel together. We are happy to state that every possession of the party was carefully insured before embarking, but there is no telling when the insurance will be paid as so many delays are necessarily encountered in settlement of claims.

It has therefore been resolved by both Boards to make an appeal to the people of the Church to come to the financial aid of these beloved friends who have lost their earthly all. Household goods, wearing apparel, wedding presents, literary efforts of more than two years, libraries, surgical instruments, etc., have all vanished from sight. It is estimated that the value of the goods insured amounts to $5800.00. The cost of the tickets which will have to be repurchased amounts to about $1500.00, making a total of $7300.00. If everyone who is glad that the lives of these representatives of the Church and the Master were saved would send a contribution at once to Mr. Robert Latimer, 24 N. Front Street, Philadelphia, Treasurer of the Foreign Board or to Mrs. J. B. Hill, Publication Building, Pittsburgh, Pa., Treasurer of the Women's Board, this sum would be far more than met.

Of course both Boards promptly advanced sufficient funds to meet the immediate wants of the party in the full expectation that the Church would promptly reimburse the treasuries. We are so sure that more than the necessary funds will be forthcoming that we now promise to use the surplus for work in Egypt as the need may require.

No money estimate can be put on the lives of fourteen people, but $10,000.00 of money can make these fourteen people a great deal more comfortable than they can be unless that sum be forthcoming. We know the generous hearts of the United Presbyterian people and their sympathy with all who are in distress. We send out this plea knowing that it will not be in vain, but that everyone who reads this article will promptly act and give as if they saw the pierced hand extended remembering that He said, "I was naked and ye clothed me."

—Mrs. H. C. Campbell, Foreign Secretary.

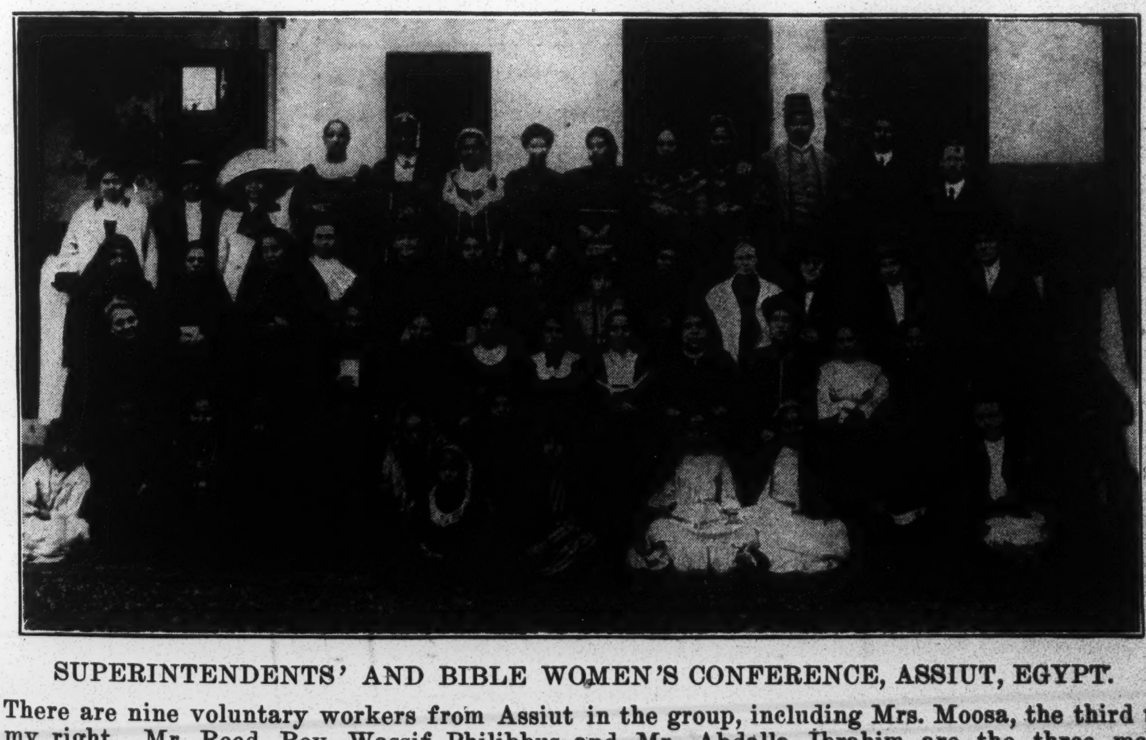
Note—The above important message was received after the October number of the Women's Missionary Magazine had gone to press. In order to lose no time in placing this urgent appeal before the women, special pages have been inserted. The additional cost to the Magazine to carry this message is more than compensated in the privilege to make the earliest possible appeal to the women of the Church.

If the women and men of the United Presbyterian Church respond as is their custom, in times of urgent need, there will be no lack of funds to reimburse the loss.

Our Church has been spared from a great calamity. The lives of our missionaries, with other passengers, have been saved. We now have added proof of the purpose and sincerity of our missionaries in that they cheerfully plan to resume their journey at once. May we all consider it a privilege to do something and do it quickly.—Ed. Women's Missionary Magazine.

FACULTY AND STUDENTS OF CAIRO THEOLOGICAL SEMINARY.

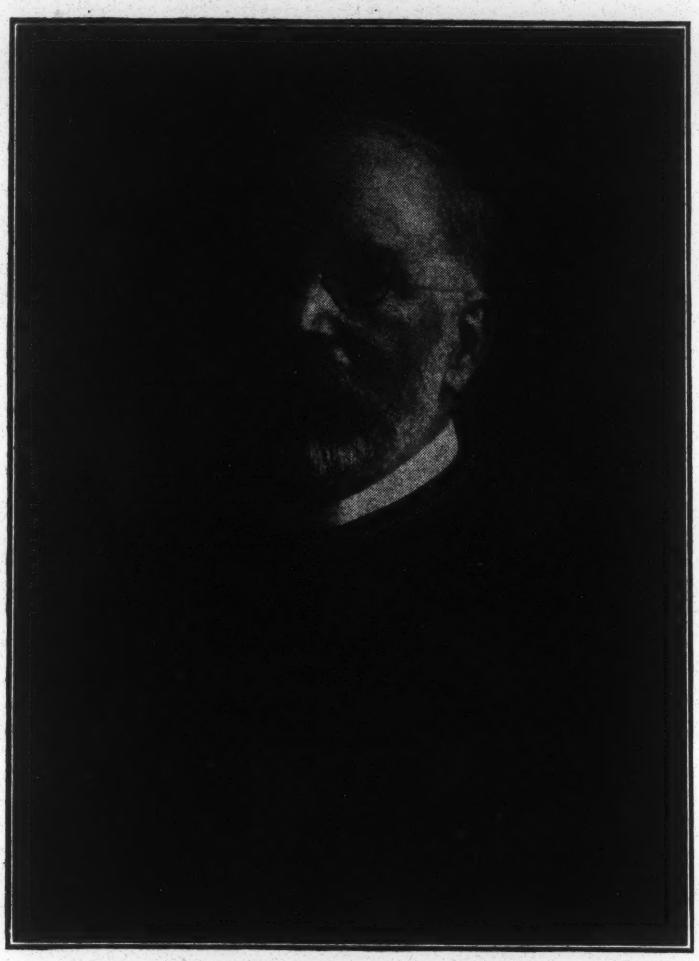
Front Row—from left to right—Rev. R. G. McGill; Rev. J. G. Hunt, D.D.; Rev. J. R. Alexander, D. D.; Rev. Andrew Watson, D. D.; Rev. John Giffen, D. D.; Rev. J. Kruidenier, D. D.; Rev. S. M. Zwemer, D. D., F. R. G. S.



SUPERINTENDENTS' AND BIBLE WOMEN'S CONFERENCE, ASSIUT, EGYPT.

There are nine voluntary workers from Assiut in the group, including Mrs. Moosa, the third to my right. Mr. Reed, Rev. Wassif Philibbus and Mr. Abdalla Ibrahim are the three men. There are seven blind Bible women, the little leaders of two being beside them. Ten of these Bible women are under my supervision now. Three were detained at home.

ANNA Y. THOMPSON.



REV. THOMAS JOHNSTON FINNEY, D. D.
A Missionary in Egypt.
1882—1915.
Editor of the Church Papers in Egypt: ''El-Huda'' and ''Negm-el Meshrick.''

"A friend we loved and honored has passed into the presence of the King. In our blind human way we say, 'Dr. Finney is dead,' and gathering around his tomb, like the women of old, we seek with our tributes of love to embalm a memory that is sacred. It seems the only sad privilege left us.

"* * * He was a worker full of affairs, a wise counsellor and guide, a preacher, a soul winner, a missionary. But to hundreds all over Egypt there was probably no thought of these things at the sad moment when the news of his death reached them. The personal element was dominant. All else was swallowed up in the sense of having lost a friend."

—Extract from "An Appreciation of Dr. T. J. Finney" by Rena L. Hogg, Assiut, Egypt.